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C

cā

cāḥ

Remark. An initial *s* is generally pronounced *c* by small children.

cā (P) **cā-daru** sbst., Camellia Thea, Link.; Ternstroemiaeae,—the Tea plant, a shrub or small tree the dry leaves of which yield the drink now used the world over. There are a few tea plantations round Ranchi.

cā, cā...cā, ci...ci (Tam. *āka...āka*) disjunctive particle used in short emphatic replies, the copula *a* of the prd. being often dropped : *senḡ cāpe tain* ! You may either go or remain ; *cālo jidḡ cālo gojḡko senḡgea*, whether they live or die they will have to go. The genuine Mundari disjunctive particle is the affx. *o* added to the cond. mood-form of the prd. in either part of the disjunctive prop. : *gojḡreo jidḡreoko senḡgea*, even if they die, even if they live, they will have to go.

cā (Sk. *ca*, and ; Mt. *cā* or *calā*), an enclitic occurring in short replies or elliptic expressions to increase the stress already characteristic of such phrases. It is probably a contraction of the exclamation *ci-jā* ! It generally implies some irony or indignation : *cranḡkeḡleac*,—*cranḡpeac cā* : *landiḡpe kae cranḡpea* ? He scolded us.—Why should he not scold you ? Will he not scold you when you are lazy ? *cranḡliredoe kadraḡoa cā*, if you scold him he will of course get angry ; *amḡe cām hijuakana*, of course it is thou

who hast come.

cā syn. of *te, to*, affx. to interrogative prns., implying that both speaker and interlocutor knew the answer but that the speaker has forgotten it. This affx. often takes furthermore one of the affixes *a, u, g, h, hā*, etc., according to the rank of the person addressed : *phalna tirik aben cinḡcinḡkobon kamikena* ? -- *cinḡcālanḡ cikakena* ? What work did both of you do at that date ? (Then one of these two addressing the other) dost thou remember what we did on that day, I have forgotten it ? *okocēcān hijulena* ? Who was it who came, dost thou not remember him ? (hast thou like myself forgotten it ?)

cā var. of *cala*, trs., to do what ? *canam cālana* ? What art thou doing ?

cā-n rfx. v, to do what to oneself ? *cāntanam* ? *daruate kucin uḡḡgoa* ? What a dangerous thing art thou doing ? Thou art going to fall from the tree !

cā-g intrs., to become what ? *canḡ cāoa* ? What will become of it ? What will be the result ? *cāoaiḡ* ? What will become of me ? What will be done to me ? i.e., what have I to fear ?

cā, cag used mostly by young people, instead of *cābagel*.

cāḥ Ifas. **ḡahāḥ** Nag. I. sbst., yawn, gaping : *amā cāḥ khūḡhei bugina*, [alesḡto mocakēḡkedatam

cāhkeda? Is thy yawn so nice that thou gapest in our face? It is also used as a nick name: *nj okorn cāh?* From where is this chap who keeps his mouth open?

II. trs., to open one's mouth or, a ring, a bracelet, a link and the like. If no d. o. is expressed *moca*, mouth, is understood: *cāhele ranuia anūmea*, open thy mouth, I will pour medicine into it; *cāhakaŋte alom sabaŋ*, do not go about with thy mouth open; *bera cāhkeŋci sokahkeda entee rikubrūjakeda*, opening the bracelet he slipped it side-ways on to his wrist and closed it again. Note the idiom: *ammetegedo kae cābakaka*, it is not for thee that it (the tiger, the snake, etc.), has opened its mouth, i.e., do not be so afraid, this animal is not more dangerous to thee than to us.

cāb-p p. v., (1) of bracelets, rings, links and the like, to be opened: *taramara bera ekarte kã c'boŋ*, some wristlets cannot be opened single-handed. (2) to become open, to unhook itself: *p n cāhpaŋ*, the nib's points do no longer touch; *ote cāhpaŋ*, the ground is cracked; *kysomŋ jido kã cāboŋ*, resākoa, of the cotton capsule one does not say that it gapes or opens out, but that it shows the teeth.

ca-n-āh vrb. n., (1) the extent or amount of gaping, of opening, in a bracelet, etc.: *caŋāhe cāhkeda moca lelte honko borokeda*, he opened his mouth so wide that children got frightened. (2) the action of gap-

ing, etc.: *ne beralo aiŋ cānāhge ei?* *kā rikubrūpakana*, is it I who opened this bracelet? It has not been reclosed. (3) a gasp: *gonoh-cānāhŋŋ telakja*, I reached him at his last gasp.

caba (Konk *kabār*, finished; Tam. *cāruu*, death) I. adj., nearly used up, nearly consumed: *enagianamei?*—*enagidoia enagiana mendo caba enagi mena*, hast thou no cigarette?—I have but a stump; *aleŋ orgre nutumrado apia potom mena caba potomlo*, one might say that there are three rice-bales in our house, counting that which is nearly empty.

II. trs., denotes completion. Hence by its very meaning it is destined to stand as a specifying affx to other prds. to intimate that the action denoted by the main word is or will be completed. It is not used as a separate word, except when the context makes the sense clear: *irkaŋ ido cilek: qtaratapeŋ?*—*cabakedaŋte*, how far are you with your reaping?—We have finished. The English rendering of the word varies, according as the idea of completion attaches to the action itself or to its d. or ind. o. Thus *oncabakedaŋtoŋ* may mean (a) I have done with the distribution, (b) I have given them all I had, (c) I have given to everyone of them, I have passed nobody over. N. B. With certain intrs. prds., the idea of completion or rather exhaustion falls on the subj.: *niricabajanako*, all of them have run away, they have run away to the last man.

caba-n rflx. v., is affixed to certain prds. with a view to showing that the act of numerical completion attaches to the agents: *hijecabaŋpe*, see or take care that all of you come; *aledolo olocabana*, let the names of all of us be written down. Note the idiom: *dyecaban*, ltly., to cover oneself with perspiration (by pride), i.e., to be proud, or to boast of smth. that is not worth while. A syn to *cabanamen*, *balaecaban* and *lolopotocaban*.

ca-p-aba repr. v., to complete or exhaust each other's resources; *ṭakapaesakia cipabajani*, in the lawsuit they exhausted each other's money.

ca'a-q p. v. (1) In case the sbj. is not a liv. bg., *cabaq* may be used without being affixed to another verb, if the circumstances or context make the meaning sufficiently clear: *cabajana*, all is done or there is nothing left. (2) In the same case, in the f. ts., *cabaq* used alone or affixed to another verb denotes the possibility or impossibility of finishing, completing, exhausting: *musiare kã cabaŋ*; it shall not be, i.e., it cannot be, finished in one day; *barsiare cabaŋ*; *ne loëŋa musiare kã irecabaŋ* moḃhisi hoṇoteo kã, it is impossible to reap this field in one day, not even with twenty men. (3) It is used alone in Nag. with a liv. bg. as sbj. in the meaning of to die: *cabajanae*. (4) When *cabaq* is affixed to a trs. verb and the sbj. is a liv. bg., the idea of completeness expressed by *caba* falls either on the action

or on its object: *tisia kape aium-cabaŋ*, all of you cannot be heard to-day. When it is affixed to an intrs. prd. and the sbj. is a liv. bg., the idea of completeness falls on this sbj., i.e., on the agent: *aletarenko kako hijecabaŋ*, all will not come from our place. Note the idioms: (1) *ne kaji abare cabaŋ*, ltly., this word will finish between you and me, i.e., this must remain between us. (2) *huncaba!* or *huncabajana*, there is absolutely nothing left.

ca-n-aba vrb. n., the end, the termination of: *sermacanabare*, at the end of the year; *ircanabare*, at the end of the harvest; *hercanabare djo bangkedla*, when the sowing of paddy was terminated, the rain failed us; *dicanabaree hijulen*, he came when there was no rice-beer left; *goecanaba*, the time of death.

caba-caba adj., used instead of *caba* with *cunagi* and *poŋom*, a cigarette, a rice-bule nearly used up: *aiña cunagi cabacabagea*, only a stump of my cigarette is left.

caba-cuby (Sad. *cabar-cubur*) Cfr. *caby* and *cubul*, I. sbst., the splashing sound made by repeated poking with a stick, in water or mud: *haiṭukuhko cabꞤcubꞤm aiumla ei?* Hast thou heard the fishers poking the water with their sticks to drive the fish into the trap?

II. adj., with *sari*, same meaning.

III. trs., (1) to go on thrusting the end of one's stick in water or mud: *haiṭukuhko latarsare kumuni tupukedei baria soṭate doḃako cabꞤcubꞤa*, the fishers having immersed their

trap at the lower end of the pool walk about poking the water, with a stick in each hand. (2) to make with the hand in the mud of a rice-field prepared for transplantation, little holes into which the roots of the seedlings are pushed and covered up. This tedious work of transplanting thousands upon thousands of seedlings is done by the poorest women for a remuneration of about two pounds of rice, enough maybe for cooking a meal for themselves and family after a hard day's work in slush and rain. It is indeed only in very damp or wet weather that such work can be done at all. They work in lines of 20, 30 or more, many with their babies slung on their backs. They stoop down low over the slushy field, a bunch of seedlings in the left hand while with the right they perform the operation just described. They move on together so uniformly as hardly ever to alter their line, often whiling away tedium and fatigue with their pleasing songs.

cabꞥcabꞥ-n rflx. v., same meaning as the trs.: samagepe *cabꞥcabꞥntana*, miado hai kako arāguntana, your poking is useless there is not a single fish going down stream (towards the trap).

cabacubugô p. v., of water or mud, to be poked with a stick: *cabacubuipe* mar!—*nāge cabacubylena*, ciminala *cabacubukatea*? Now ply the water with your sticks!—We have just done that; it is useless to do it again and again.

cabaculytan adv.: haitukubko doba
cabacubutanko rikaa.

cā-bagān sbst., a tea garden, a tea plantation : *isu kamite kāredo cābagān kā naphaoa*, a tea plantation does not pay without much work.

cā-bagel or *cāken arē* (*cā* is an onomatopoe) trs., to throw water suddenly with a sharp splash against a solid object: *cābageltgīnā* or *cākene arētāina*, he threw suddenly water on me; *cilameirā dāc cābageltada* or *cākene arētada*, he suddenly threw away the water which was in the basin. The frequentative is *cākencāken* or *cācātan arē*.

cubagel-2 p. v, of water, to be thrown suddenly, so as to splash against smth. solid.

casbagel, cag-bagel syn. of *caken*
ma, khadcasbagel, trs, to cut off with
 a single stroke of the axe, the head
 of a goat, a green sapling, a plan-
 tain tree, a papaw tree and the like.
cabagel-p p. v, corresponding mean-
 ing.

caba-koroo Nag. syn. of *senoor*, *hanarāsa* or *hārāsabata* Has. subst., a lath or piece of wood put lengthwise between two rafters which are not strong enough, in entrd. to *galakoroo* Nag. or *galan̄bata* Has., the ordinary laths, when tied across the rafters, and *kilabata*, the same when nailed on: *galanakoroado mena*, *cabakoroo banoa*. The Keramundas use *koroo* as a general syn. of *bata*, roof lath.

caba-namen rñx. v., used idmly.
like *lolopotocaban*, *aycaban*, *balašcaban*, *dukilumen*, *lumcaban*, in the

meaning of to be proud or boast of smth. not worth while, to feel unduly proud of one's achievement: *miad ijom cêrêm, goçana, enamente cim cabanamentana?* Thou hast killed one dirt-eating bird, is that anything to boast of? *miad iskulhon imtianree darijana, tisiagapadoc cabanamakana,* a boy succeeded in the competition and now he has a high opinion of himself.

caba-tuka syn. of *bangtuka*.

cāh-cāh frequentative of *cāh*, to gasp.

caḥḍur Nag. *camḍuf, camḍur, camḍul* Has. *jamḍur* Nag. I. sbst., the loud splash of some heavy object falling into deep water: *caḥḍuriḥ aiumleda*.

II. adj., with *sari*, same meaning.

III. trs., to cause the sound described: *miad maraṇa dirite dāc caḥḍurleda*; *dare maraṇa diri caḥḍurleda*.

caḥḍur-en, etc. rflx. v., of a heavy body, to jump into deep water: *bandare keḍa caḥḍurenjana*.

caḥḍur-ḡ, etc. p. v., of smth. heavy, to fall or be thrown into deep water: *dare maraṇa diri caḥḍurlena*; *marana dirite dā caḥḍurlena*.

caḥḍurken, etc. adv., modifying *sari*, *uḷḡo*, *kuṛil*, with a loud splash: *bandare keḍa caḥḍurkene kuṛilleda*. *caḥḍurcaḥḍur*, etc. adv., with or without the afxs. *ange*, *ge*, *ḡge*, *tan*, *tange*, also *caḥḍurleka*, modifying *sari*, *uḷḡo*, *kuṛil*, with a series of loud splashes.

caḥḍur-bagel camḍul-bagel, etc., used in the trs., intrs., rflx. and p. v. with the same meaning as *caḥḍur*,

but with connotation of suddenness. The intrs. is syns. with the rflx. v.: *keḍa bandaree caḥḍurbagelleda*, the buffalo suddenly jumped into the deep water.

cabi (Sd. II. *cālī*, from Portuguese *chave*) I. sbst., a key. Locks and keys are not even nowadays used extensively by the Mundas. Their mode of securing their doors is much more primitive.

II. trs., to open or to shut by means of a key: *inido dikuleka oraḍuara cabiṇa*, the fellow shuts his house with lock and key like a Hindu.

cāh-moca adj., tactless and indiscreet: *cāhmoca hoṛo, inḡ begar lagomren hoṛo, jāṇa kajimento ci landamento jān borogiu lanoatae*, a tactless and indiscreet man is a man without restraint (ltly., without bridle), who is afraid or ashamed neither to say whatever comes into his head, nor to laugh when he should be serious. Also used as adj. noun.

cāhmoca-ḡ p.v., to acquire a habit of indiscretion and tactlessness: *no kuṛi cāhmocajana*, she lacks tact and discretion.

cāh-siṇa syn. of *sandahsiṇa*, sbst.; Schrebera swietenoides, Roxb; Oleaceae,—a small forest tree with a woody, oval, seed capsule, about the size of an Indian hen's egg, which, when ripe, opens as if gaping, hence the name. The fruit is not eaten. Of the unripe seed capsules, as of the woody fruit of some other trees, lime boxes (*cunaṇ'i*) are made.

cabu trs., to moisten the palm of

cabu

cabu-sunum moca

one's hand or the tips of one's fingers on the surface of some liquid, in entr'd. to *sz*, to push or dip a finger, the fingers or the hand into a liquid or semi-liquid. The name of the liquid stands as d. o.: sunum *cabuime*; ne dā aloma, Gāsi *cabykeda*, do not drink that water, a Gasi has touched it with the palm of his hand (hence it is unclean or taboo for thee). N.B. *Cabu* occurs also in the jingle *abycabu*.

cabu-n rlx. v., to moisten the tips of one's fingers or the palm of one's hand on the surface of liquid (especially oil), and wipe or rub it on one's body, or on one's hair: *kupī lelte aūiko senore okonj cabysidana: sirmare Singbonga otere poreo menakoā. Mar nādo kūnī kūika, aeyūnī aeyika, sunumina sājadae menea*, when they are going to start and "see the bride", the one who first moistens the tips of his fingers with oil and rubs it on his hair and body, says: "Singbonga is in heaven and the witnesses of our proceedings are on earth. Now, the one who has to cough let him cough, the one who has to sneeze let him sneeze, I am taking oil". This is a prayer to Singbonga that he may manifest his will regarding the intended marriage, by such omens as coughing, sneezing, etc. The omens begin to count from that moment till the party reach the boundaries of their own village, and also from the moment the boundaries of the girl's village are reached up to her house.

cabu-gz p v., of water, to be slightly touched by the tips of the fingers or by the palm of the hand: *purage dā loloa, kū cabugoa*.

ca-n-abu vrb n., (1) the quantity of liquid taken away on the tips of the fingers or on the palm of the hand: *canabyko cabykeda mid damarā sunumko cabakeda*, so many people moistened their fingers with the oil that they laid dry a whole *damarā* of it. (2) the act of moistening the tips of one's fingers or the palm of one's hand: *misa canabyte tītalkakia bīri sunum-jana, lō gosonmente barsaupisae cabuuykeda*, with the oil of a first moistening he rubbed only the palms of his hands, to rub on his head he moistened the tips of his fingers two or three times more. (3) the liquid carried off on the tips of the fingers or the palm of the hand: *misi canaby tīrege sosaōjana*, the oil which was got by a first moistening was absorbed by the skin of the hand.

cabu-sunum moca occurs in the following song: *Miadgeae siqkera, dāda, alo dadam bandaria; Miadgeae digora, dāda, alo dadam kundareā. Mođ bita lā nagen, dāda, alo dadam bandaria; Cabysunum moca nagen, dāda, alo dadam kundareā, we have, O my elder brother, only one ploughing-buffalo, do not, brother, mortgago it; we have, O my elder brother, only one high field close to the village, do not, brother, mortgago it. For a stomach which measures one span, O my elder brother, do not mortgago*

the buffalo, for a mouth which can be filled with a little oil, O my elder brother, do not mortgage the field i.e., do not mortgage them simply to buy food as soon as wanted. Instead of *cācāsunun moca* many Mundas sing *cācā sunun moca* or *cācā sunun moca* which is more readily understood and seems to be the original reading. *Sunun* or *sunun* here means 'only', and the whole expression denotes a mouth not broader, when open, than the width of the palm of a hand (a better parallel to *mōl bita lāi*.)

cācā syn. of *cikate*, adv. (used especially in scoldings or by young people) how : *kaiṇa dāritina*.—*cācā* I am : *dāritina aminanem korakanre* ! I am unable to do that.—How art thou unable, thou such a tall boy ? *cācām namkeda* ? How didst thou get it ? *cācā kam namkeda* ? How is it that thou didst not get it ?

cā-cā imitative of the sound of water repeatedly hitting a hard substance. Cf. *cābagel*, I. adj., used with *siri*, sound : *cācā saricingkore hoban* ? In what circumstances is this sound produced ?

II. intrs., in the act. or p.v., forms, (of water) to produce a crashing noise : *saragi cācātinā* or *cācāgtan*, the waterfall makes a splashing and crashing noise.

cācātan, *cākenecācā* adv., modifying *sari* or *ari* : splashing repeatedly against some solid object : *soben saragi rabandinre cācātan saria*, jargidinredo taramara huduhudutan

saria, all waterfalls in the cold (dry) season make a splashing noise, but in the rainy season some of them roar ; *cākenecācā* arginin, he splattered water on me repeatedly. Note the idiom : *cācātan harad mari* *litumbe ulidh cācātan* *uramon*, the exertion of saliva is much increased by the chewing of pungent Spanish pepper.

cā-cā syn. of *cācā*, all the cutting being done by a single man.

cācā, **cācācā**, **cācā** (II. *cācācā*, to relish) intrs. impr-l., to experience a pleasant pungency : *cācā-jāina*.

cācātan, *cākenecācā*, *cācācātan*, *cācātan* adv., with a pleasant pungency : *marei cācātan harada* ; *cākenecācā haradtea utureko lagaḍea*, such things as are nicely pungent they mix in the curries.

cācā, **cecā** I. adj., (II. *cācācā*, to rend ; Sad. *cecā*) of woven or plaited materials, paper or thatch, torn, rent : *cecā lija* ; *cecā tuaki* ; *cecā hata* ; *cecā paṭi* ; *cecā caṅki* ; a chair with its rope seat in tatters ; *cecā parkon*, a torn string bed ; *cecā ora*, a house with ruined thatch. The term is also used as adj. noun : *nekan cecge bala alom deca*, *nuri*, do not put the paddy in that miserable receptacle, it will fall out.

II. trs., to tear, to rend : *okorem cecgekela tam lija* ? *janunre lija cecgekela* ; *duḍuḍuṭe caṅki cecgekela*, he has worn and torn the rope seat of the chair by long continued sitting. Note the idioms : (1) *cranerantee cecggrikedlea*, he has

caca

plagued us by his naggings. (2) as syn. of *etangipi*, to thin out altogether: *daru kumbūruko namkeda*, *gota birko cecəkeda*, the thieves have found (opportunities to pilfer) the wood, they have thinned out the whole jungle; *uriko ne piriko cecəkeda*, the cattle have grazed short the grass on this high ground. *caca-q*, *caca-gg*, *ceca-q*, *ceci-gg* p.v., to get torn or rent: *lijatana cec-jana*, my cloth got torn; *gum-gumte hata cecjana*, the winnowing basket got worn by frequent winnowing; *jonqmuti cecjana*, the plaited band of the broom got torn. Note (1) the idomatic use of *cacag* as syn. of *etangipi*: *apia haturen uriko gupilena*, *ne piri cecigirijana*, this high ground is close cropped, the cattle of three villages have been brought to graze on it. (2) the frequent use of the prf. as adj.: *ceca-akan* *lija*, a torn cloth.

ca-n-aeq, *ce-n-aeq* vrb. n. (1) the amount of tearing; *cecege cecəkeda lijako miad jaked initare bugina* *baoca*, he has torn his cloths so often, that he has not a single one left in good condition. (2) a tear or rent: *misa cenceqdoi* *tukuirurala*, *orogo cecaakuna*, I mended the rent in my cloth, it is torn once more.

cecagoge adv., so as to tear, with danger of tearing: *cecagoge lijam nurajada*, *hokaeme*, *pundijana*, thou wilt tear the cloth if thou go on beating it on the stone; stop, it is clean now; *cecagogeko dalkja*, they gave him such a beating that

cacampali

he was all torn and bleeding and his clothes in tatters.

caca-ceca Nag. **ceca-meca** Has. Nag. I. sbst., collective noun for rags and torn clothes, tatters.

II. trs., syn. of *cecabaya*, to tear in several places: *aqa lijac ceccecekekeda*.

ceccecece-gg, *cecemeca-gg* p.v., to get torn in several places: *lija ceccececeakana*.

ceccecectan, *cecemecctan* adv., used with *rika* and *rikaq*, instead of the trs. and p.v.

cacampali syn. of *tantara*, I. adj., not properly fitted over the lower layer (said of the upper layer of curved tiles on a roof, of piled up layers of stones, etc.): *cacampali kecko otaaragutam*, press down the tiles of the upper layer which rest on the lower layer only by their upper end.

II. sbst., the state of not fitting and resting well on the lower layer: *cacampali bairuratape*.

III. trs. caus., to bring into imperfect contact, to cause to touch with the tip only: *bia daltaro danda alom cacampaliia*, *kae togoa*, when striking at a snake do not hit with the end of thy stick, thou mayest miss it: *ora cilekatepe dah-jada? keco enrenerepe cacampalikedu*, how badly you are tiling! Here and there you have not pressed down the upper layer on the lower.

cacampali-q f.v., to touch, or rest only with the tip: *bia kana tqkja*, *danda cacampalijana*, I missed the snake, as only the tip of the stick

struck the ground; tirinakan diri *cacampalijanre* salangi kâ tirinadaria, if a stone put on the top of another rest only on one side, you will not be able to put many more stones on the top; delakore naçal *cacampaliidiqtana* or cakādumidiqtana, the ploughshare rocks over the clods, without taking a steady position: it does not bite into the hard soil.

cacampalige, *cacampaliange* adv., modifying *daḥ*, to cover a roof, *tirinā*, to pile up stones, and *dal*, to strike with a stick: *cacampaliangee* dalla, bin kae tōkja.

ca-cə (Sad. *caḥ*) imitative of the sound, and frequentative of *cəbagel*, I. sbst., the sound of cutting a number of saplings, each with one stroke of the axe: *cəcə* aiumqtana.

II. trs., frequentative of *cəbagel*, of several people, to cut a number of heads of goats or green saplings each with one stroke of the axe: *leserakan* *karakondqina* *namkere* *nāgenā* *cəcəra*.

cəcə-gə p.v., of a number of saplings to be cut each in one stroke: *boṛa* *hakete* kâ *cəcəgoa*.

cəcətan, *cəkenceken* (syn. of *kadca-keḍectan*), adv., modifying *mā*, to cut: *kulaete* *urjmeromko* *hardure* *opaḍko* *cəcətan* *māidi* *lagatina*, to rescue a bullock or a goat from the clutches of a tiger, it helps to cut a number of saplings each at a stroke (the sound will cause the tiger to abandon its prey).

cəcə, *cəcə-cəcə*, *caci*, *caci-caci* I. trs., to hit ineffectually with an

arrow, a stick; to visit with an inefficient fine or punishment: *barsaina* *tuinala*, *misado* *petate* *senqjana*, or *misareṇ* *cəcəḷia*, I shot twice, the first time the arrow went far from the mark, the second time I hit, but ineffectually; *soṭa* *jōrtege* *uṇdo* *uṇḷa* *mendoina* *cəcəḷia*, the stick came down with force, but I hit him with no result (the blow glanced off); *dandepē* *cəcəḷia* *enamente* *kā* *cetaōjana*, you have fined him just a trifle: this is why he did not mend his ways.

cəcə-gə, *cəcəcəcə-gə*, *caci-gə*, *cəcəcaci-gə* p. v., to be hit ineffectually: *tūdoia* *tōḷia* *mendoe* *cəcijana*.

cəcəge, *cəcəcəcəge*, *cəcige*, *cəcəcəcige* adv., modifying *tə*, to hit ineffectually: *cəcəgee* tōkja.

cəcəra adj., torn: *ankan* *cəcəra* *lijate* *pīṭitema* *ci*? Art thou going to market in such a ragged attire?

cəcəra (Sad., II.) sbst., cousin on the father's side.

caci, *caci-caci* var. of *cəcə*, *cəcə-cəcə*.

caci, *cāci* Nag. (Sad.) syn. of *siraṣ* IIs. sbst., occurs in the names of the following birds: (1) *dəcəci*, *siraṣcēcēci*, *dəsiraṣ*; (2) *gaḷacāci*, *garasiraṣ*; (3) *umbulcāci*, *umbul-siraṣ*; (4) *ḍhelacāci*, *ḍhāḍāci*, *hānasiraṣ*, *hānacēṛē*, *gaṇsiraṣ*, *bagaria*.

caciki trs., to excite hopes of selling at a high price and so mislead into declining a good offer: *moḍhisi* *ṭakatē* *emaiṇa* *mente* *Soma* *cacikikīṇa* *enate* *urj* *gelturī* *ṭakate* *kaina* *akirinakja*, Soma deceived me

by asking whether I would sell him my bullock for 20 Rs., this made me refuse an offer of 16 Rs.

caciki-n rflx. v., to delude oneself with vain hopes of higher offers: miłhisi takateŋ akiinĩia mente *cacikinjante* tũdure gelturi takatee akirinakja, flattering himself with the vain hope of selling (his bullock) for 20 Rs., he let it go at last for 16 Rs. after refusing better offers.

caciki-g p. v., meaning corresponding to the trs: enetere ale mołhisi mōpe takale omama mentele kajilja landa-landage, taēomte mołhisiko omaitanre kae omkja, aleŋ kajite dane *cacikijana*, at the start of the market we jokingly offered him 25 Rs. for his bullock, he afterwards refused people who offered him 20; he was certainly misled by what we had said.

caco I. adj., qualifying *hon*, a child which begins to walk.

II. trs., to teach a child how to walk: dā tam hon, mosaiŋ *cacoliŋa*, let me have thy child, I shall try to make it walk.

III. intrs. (of little children learning to walk) to toddle: ne hon nādo *cacobaræa*.

caco-n rflx. v., to toddle: ne hon nālo *cacobarana*.

ca-cq syn. of *ciruhciruh*, jingle of *cq*, to kiss, denoting the smacking sounds of repeated kissing, I. sbst: coŋctinkoŋ *cacq* aĩumledeĩĩ landakeda, hearing the smacks of their mutual kissing, he laughed.

II. adj., with *sari*, same meaning.

III. intrs., to kiss each other with

a smack: coŋctanreko *cacqea*; *cacq-jadako*.

cacq in adv., with a smack: *cacqtanko* coŋctana.

caco-didi, *didi-caco* Nag. syn. of *jijy* Has. trs. caus., to teach one how to walk and stand.

cacodidi-n rflx. v., to walk and stand, to toddle.

N.B. The imperatives in use are: *cacodidi*! or *cacodidiqme*, walk while I hold thee; *cacodidinme*, walk without support from me.

cacu Has. Nag. *cucu* Has. syn. of *tul* Has. *tulaŋ* Nag. trs., to carry some heavy object on the palms of one's hands, or between one's lifted hands, in entrđ. to *siŋiŋ*, to carry a light object on the palms of one's hands: baksæ *cacujada*.

cacu-g p. v., to be carried on the palms of someone's hands,

ca-n-acu vrb. n., (1) the extent of carrying on or between lifted hands: *canacuĩ* *cacuki* hon mił gaũli jakeł enkatageŋ id'kja, he carried the child on his hands the distance of a whole league. (2) the action of carrying: *misa canacule* koŋŋ jak den idi-daria? How far couldst thou carry this on thy hands at a stretch, without putting it down?

cacu-au trs., to bring a heavy object resting on one's hands.

cacuan-g p. v., to be brought in the manner described.

cacu-idi trs., to carry away a heavy object on the palms of one's hands.

cacuidi-g p. v., to be carried away in the like manner.

cacu-rakah trs., to lift a heavy

object on the palms of one's hands. *cacurakab-q* p. v., to be lifted as just said

cacu-urua trs., to lift up on one's hands a heavy object and carry it outside : ne baksu *cacururume*.

cicuururua-q p. v., to be carried out of doors in the manner described.

cā-da sbst., litly., tea-water, i.e., tea infusion or tea ready for drinking : *cādāte* tetan cūṭaōtāboa.

cadam, *cadām* (Sad. ; Mt. *cadām*, a coin of very low value) sbst., a small coin, the fourth part of a pie.

cadana-cadana (Sad. *ḡacang-ḡacang*) syn. of *ḡacanaḡacana*, *dumendameḡ*, *ḡacḡulacḡ*, I. intrs., descriptive of the leaps or up and down motions of a galloping horse : *candiakan sadom s-keragee nirjare cadanaḡcadanaḡjadue mena*.

cadanaḡcadana-en rflx. v., same meaning. *cadanaḡcadana-q* p. v., used, like *cudidi-q*, of a plough which advances by jerks, its up and down jumps being slighter than those described by *cacampali-q* or *caḡḡadum-q* : *okotā ketḡa okotādo lebei enamente naḡal cadanaḡcadanaḡḡtana ad urika taranre-kin tagaltagaḡtana*, here the soil is hard, there it is soft, hence the plough advances by jerks, the bullocks getting shocks on their shoulders.

cadanaḡcadanaḡtan, *cadanaḡleka* adv., (1) of horses : *candiakan sadom cadanaḡcadanaḡtane niridintana*, the hobbled horse takes itself off with jerks similar to the leaps of a gallop. (2) of the plough : *naḡal cadanaḡcadanaḡtan rikaḡtana*, the plough is jerked

along. (3) of men, in jokes and scoldings : *cadanaḡcadanaḡtane senbara-jada*, *kamido kaḡtana*, he runs about restlessly, but refuses to work.

caḡḡa-buḡḡa I. sbst., regular or irregular patches of colour : *uri mari namliate caḡḡabudḡḡa bangjana*, the bullock, having had cowpox, has lost its colouring in patches (owing to its loss of hair).

II. adj., (1) with *lija* : *caḡḡabudḡḡa lijae kinaḡtada*, he has bought a cloth with a pattern of coloured designs. Also used as adj. noun : *cikan lijaḡ kinaḡtada* ?—*miad caḡḡabudḡḡa aulā*. (2) piebald : *caḡḡabudḡḡado ḡōrā-ree boloakana*, *hendenido bangaiā*, the pied bullock has entered the stable, but the black one is not here.

III. trs., to make irregular coloured patches on a cloth : *lijae caḡḡabudḡḡa-keḡa* ; *ara lijaḡa babu pundi lijaḡco caḡḡabudḡḡakeda*, he has stopped the holes burnt in his red cloth, with white patches.

caḡḡabudḡḡa-n rflx. v., to make patches of colour on the cloth one is wearing : *s-ḡe caḡḡabudḡḡanjaḡa*, he managed to get splashes of colour on the coat he was wearing ; *moḡaite kain caḡḡabudḡḡanjaḡa*, Phāgu

hulana honko peḡkakina, it was not through my fault if I got colour stains on my dress ; on the Phāg feast (Hindu) boys squirted coloured stuff at me with their syringe.

caḡḡabudḡḡa-q p. v., to get irregular colour stains : *cilkate ama lija caḡḡabudḡḡaiaḡa* ?

caḡḡabudḡḡa, *caḡḡabudḡḡe*, *caḡḡabudḡḡ-datan* adv., (1) with patches

cadea

of colour: *alea urido hendeae, caḍlabuḍlae* punḍia, our bullock is black, it has patches of white; punḍi *lija* ^{te} cetanre *babyakan ara lijae uiuakada, caḍlabuḍlatane* lelōtana, over a white cloth he wears a read one with holes burnt in it, he looks covered with colour patches; *ara lijara baby punḍi lijate caḍlabuḍlagee* tepēḍtada, he has patched with white cloth the holes burnt in his red cloth. (2) syn. of *camkaḍ-cumkaḍ*: in irregular patches, without direct connotation of colour: *alea ramrado caḍlabuḍla* omonakana; *saaga caḍlabuḍlatanko* roaakada.

cadea, cadea-cadea I. abs. n., leanness, meagreness, thinness: ne *horoa cadea saēōhkoлека jomnūkorejā* cūtaōoa, the leanness of this man might disappear if he were to follow an European diet. *N. B.*—*Cadea* is not used for the leanness incident on old age, which is *rukūhrukūh*.

II. adj., used ironically of men and quadrupeds, gaunt, lean: *miaḍ cadeacadea* merome *kirinataia*. Also used as adj. noun: *nī okoren cadea?* *cadea-n, cadeacadea-n* rfx. v., to become emaciated through one's own mistake: ne *horo kuruia-kuruiaṭee cadeacadeanjana*.

cadea-ḡ, cadeucadea-ḡ p. v., to become lean, emaciated, thin: ne *horo cadeajana, daru haḍ kājāo* daṛia, this man has no flesh left; maybe he is not strong enough to saw trees.

cadeacadeagge, cadeacadeatan adv.: *cadeacadeaggee* hasujana or hasute

caḍlom

cadeacadeatane rikajana, he has become lean through sickness.

caḍkubandul I. adj., with a tail which can be raised and flapped about: *miaḍ caḍkubandul* *tuū* *hijulena*, there came a jackal with raised, flapping tail.

II. intrs. (1) to raise the tail and flap it about: *caḍlome caḍkubanduljada*. The term seems to apply only to carnivorous animals (*kula*, tiger; *tuū*, jackal; *ramsia*, hyena; *tani*, wild dog) and of bushy-tailed domestic dogs, in entrd. to *leṭepeṭe*, the simple wagging of the tail. (2) with *bandol*, streamer, or of flapping loin cloths, to flap about: *Nagurikoḡ bandol caḍkubandultana*, the long ends of the Naguri people's loin cloths flap about.

caḍkubandul-en rfx. v., to raise the tail and flap it about: *caḍlome caḍkubandulentana*; *tuū caḍkubandulentana*.

caḍkubandul-ḡ p. v., in the 2nd intrs. meaning: *bajan susuntanro botoḡra bandol caḍkubanduloo*, in the *bajan* dance, the long ends of the dancer's loin cloth flap about.

caḍkubandultan adv.: *tuū caḍkubandultane hijulena*; *botoḡra bandol caḍkubandultan* rikaqṭana.

caḍlom I. sbst., (1) a tail: *urira gonoria puraōkeda, orḡ eikan caḍlomra kajim uruṭatana?* I have paid in full for the bullock, what more art thou telling me now about the tail (about the *caḍlomuti*)? (2) metaphorically, the end: *bḡreṭa olkoa oi caḍlomre?* Shall I write

their names at the beginning or at the end ?

Note the idioms : (1) *caḏlomte hiri*, to deceive by wagging the tail. Used in a material sense of the *kaḗkaḗ*, fox, which deceives a dog by waving its tail in the dog's face, so that the dog does not know where to bite. Also used metaphorically of people who offer such prettexts or excuses as cannot be discredited on the spot. (2) *caḏlom uduḗ*, to show one's tail, may mean : (a) the same as *caḏlomte hiri* : Buruhaturen Dondaharam dandemento paneko hundilena, soben paneko *caḏlome* udubaḏkoa, (b) to back out or keep out, from fear : Burumako aḏ Seldako simān repḗtandipli gopoḗ hobalena, baransare tarako gopoḗ-kena tarako *caḏlomko* uduḗkeda, (c) to turn one's back on work : am *caḏlomem* uduḗtana ; jomredoe tala-talana, kamiredo *caḏlome* uduba, when it is a question of eating he comes to the fore, if work is meant, he shows his back. (3) Jilina *caḏlomkodope* calaḗtada ci kũ ? Have you put to use the long tails (of bullocks) or not ? i.e., do you eat beef or not ? (4) *caḏlom ugur*, to draw back out of fear, ltly., to draw the tail between the legs : sanagite mukādimale biriḏlā mendo tarako *caḏlomko* ugurrūrakeda, we were many to start the lawsuit, but several have backed out from fear.

II. trs., occurs only (1) in sacrificial formulas : ḑandekedam, *caḏlomkedam*....thou (spirit) hast punished us and found fault with us,

(2) in an expression very oddly used by old women. When they happen to let smth., v. g., a fish, slip from their hands, they say ; *caḏlomkējaiḗ*, *caḏlomkedaiḗ* or *caḏlomjanae*, *caḏlomjana* !

caḏlom-en rft. v., metaphorically, (1) to back and aid smb. in a lawsuit : ne laḗaire aiḗadoia *caḏlomakana*, mundapārākina orḗ bar horolekako bḗakana. (2) to walk at the end of a file : senaḗarenḗe, aiḗ *caḏlomena*. (3) of a pupil, to be the last in proficiency, to be at the tail end of his class, on account of laziness : ne hon itune daḗitana, laudiatee *caḏlomen-tana*.

caḏlom-ḗ p. v., (1) to get or grow a tail : tetḗagakoḗ *caḏlom* hodjanro bandaakanko taḗna, kako *caḏlomruaro*, when the tail of a blood-sucker breaks off, it remains tailless, it does not grow a new one ; ne sim niralgee *caḏlomakana* (2) metaphorically, to come or lag behind : Somateko *caḏlomakana*.

Note the odd way in which crones, when startled or suddenly frightened, use the p.v., *caḏlomḗ*. When frightened by falling suddenly, they say : He ! *caḏlomjanaiḗ*. When they let something slip from their hand, they say : *caḏlomjanae*, *caḏlomjana* ! When startled by smb. who suddenly comes running, they ask : okoe nā *caḏlomjana* ? When startled by smth. that falls down, they exclaim : cina nā *caḏlomjana* ? *caḏlomre* adv. of place, at the end, behind : *caḏlomrekoḗ*, they are at the end. The other postps. of place

or direction may be suffixed as well, and yield similar advs.: *caḍlomsa*, near or about the end.

caḍlom-ipil syn. of *jonḡipil*, sbst., a comet. The appearance of a comet is of bad omen to a Munda: it foretells for the land, in the course of the year, war, famine or epidemics.

caḍlom-paḥsa syn. of *caḍlomuti*, sbst., an extra duty, payable by a purchaser of cattle, goats or sheep, to the man who, at the time of sale, was grazing the animals. The rate is one anna per buffalo or bullock and half an anna per sheep or goat. This money is called *caḍlomuti*, the tail joint, because should the buyer refuse payment, the cattle-grazer will not let the animal go: gonora omcabakeate *caḍlomuti*ko asia gupikinimēte, after the price has been paid in full, they still exact the 'tail pie' for the cattle-grazer: dā *caḍlompaḥsa* ! kāredo kaia aṛaia, cut with the tail pie or else I will not let go the animal.

caḍlom-puru sbst., a cup made of a single leaf, the latter being pinned up, at its base only (Pl. XXX, 4). It is used only in sacrifices, whereas *boḍepuru* is pinned up in two places and serves for drinking beer.

caḍlom-uti syn. of *caḍlompaḥsa*.

caḍra Has. var. of *caḍra* Nag.

caḍra-budra var. of *caḍdabudda*.

caḍḍa I. sbst., the act of doing smth. immediately: amagā *caḍḍaṛaṭe* kūḥ sukukēḍea, we were much pleased because thou startedst at once.

II. trs., to do at once; *kamiḥ*

caḍḍakeda.

caḍḍa-n rflx. v., to start at once: *hiṛanae mentele aḥkarjūḍe taikena*, mendum *caḍḍanjana*, we thought thou wouldst delay, but thou hast come at once.

caḍḍa-ḡ p. v., to be done immediately: *kami caḍḍojana*.

caḍḍa, *caḍḍaken* adv., at once, immediately: *caḍḍa hiḡḡe*.

caḍḍa I. trs., imitative of sound, to give a resounding slap: *caḍḍaḥae*. **caḍḍa-ḡ** p. v., to receive one resounding slap: *misagee caḍḍalena*.

caḍḍaken adv., with a *caḍḍi* sound: *caḍḍakene tabṛilja*.

caḍḍa-baḡel trs., to give suddenly a resounding slap.

caḍḍabageḷ-ḡ p. v., to get suddenly a resounding slap.

caḍḍa-caḍḍa I. sbst., imitative sound of the clapping of hands of grown-ups during a song or dance, in cntrd. to *caḍḍecāḍḍe*, which imitates the hand clapping of children, or of grown-ups clapping not the palms but only the tips of the fingers: *tīṛa caḍḍacaḍḍa misamisā dumanāte kū topaoa*, the clapping of hands is not always drowned by the sound of the drum, i. e., it is heard in the moments of mellowed drumming.

II. adj., with *sarī*, same meaning.

III. trs., (1) to clap the hands: *tīḥ caḍḍacaḍḍakeda*, he clapped his hands. (2) to give one several resounding slaps: *hoṛoe caḍḍacaḍḍakja*.

caḍḍacaḍḍa-n rflx. v. to, clap one's hands: *susuntanre kūḥko caḍḍacaḍḍaṭantana*.

caḍḍacaḍḍa-ḡ p. v., of hands, to be

clapped : *susunreko cūṇajana*, soben-
koṇ tī *caḍḍacacḍḍaḍḍana*, they have
got excited in the dance ; all hands
are clapping.

caḍḍacacḍḍatan, *caḍḍakencaḍḍaken*,
caḍḍaleka adv. : *caḍḍakencaḍḍakenko*
saṇṇijada or *tabṇijada*, they are clapp-
ing their hands.

caḍḍa-paḍḍa I. abs. n., (laudable)
speed or despatch : *caḍḍapaḍḍatagṭe*
tisina kami guduraṇṇajana, kāre gapa
enaa cabagṭea, thanks to our activity
the work has been finished to-day,
otherwise it could not be finished
before to-morrow.

II. trs., to do smth. with despatch :
kamiko caḍḍapaḍḍakeda.

caḍḍapaḍḍa-n rflx. v., same meaning :
kamireko (or *kamiko*) *caḍḍapaḍḍa-*
ṭanjana.

caḍḍapaḍḍa-g p. v., to be done speedi-
ly or with despatch : *kami caḍḍa-*
paḍḍajana.

caḍḍapaḍḍa, *caḍḍapaḍḍage*, *caḍḍapaḍḍa-*
ṭatan, adv., speedily, rapidly, with
despatch : *caḍḍapaḍḍatan hijume* ;
caḍḍapaḍḍatan kamipe, alope *ganam-*
ganamena.

caḍḍa, **caṇṇa** (II. *chaṇṇā*, apart,
alone, solitary) I. adj., also used
as adj. noun, a man who has
abandoned his wife or has been
abandoned by her.

II. trs. caus., of a woman, to leave
her husband : *ne kuṇi koṇae caṇṇakā*.
caḍḍa-n rflx. v., to divorce one's wife
or cause her to leave the conjugal
roof.

caḍḍa-g p. v., to be abandoned by
one's wife : *no hature api hoṇoko*
caṇṇaakana.

caḍḍa-buḍḍa, **caṇṇa-buṇṇa** (Cfr. *caḍḍa-*
budda) I. adj., done by plots and
patches : *caṇṇabuṇṇa* *hener apea soko-*
raena lelada, I have noticed that in
your valley, the sowing is only here
and there.

II. trs., to do smth. by patches
without regular order : *siṇka niko*
caṇṇabuṇṇakada, they have ploughed
the field here and there. In this and
in the other voices, when the context
is insufficiently clear, *caṇṇabuṇṇa* is
often affixed, in adverbial capacity,
to the prd. which denotes the main
action : *bōko laṭaḥcaṇṇabuṇṇakā* ;
loṇṇako siṇcaṇṇabuṇṇakada ; *loṇṇako*
hercaṇṇabuṇṇakada.

caḍḍabuḍḍa-n rflx. v., to sit or stand
in irregular grouping : *tara atomāte*
dubidiṇpe, alope *caṇṇabuṇṇa*, sit
down all in one compact group ; do
not make little knots here and
there.

caḍḍabuḍḍa-g, *caḍḍabuḍḍa-gg* p. v., of
any action to be done disconnectedly,
without order : *kānido caṇṇabuṇṇajana*,
the tale was told in a desultory way,
by bits.

III. adv., with or without the affxs.
ange, *ge*, *gge*, *tan*, *tange*, modifying
trs. prds., disconnectedly, desultorily.
(The contrary is *tara atomāte*, from
one end to the other uninterrupt-
edly) : *caṇṇabuṇṇako herakada*, they
have sown the field in places ; *iniṇ*
ūḥ caṇṇabuṇṇangeko laṭaḥkeda, they
cropped his hair in patches.

caḍḍi, **caṇi** feminine of **caḍḍa**, similar-
ly constructed.

caḍḍa Nag. **caṇṇa**, **caḍḍa** Has.
(Or, *caṇṇā*) syn. of *caṇṇe*, *caṇṇela*, *caṇṇi*.

Hence also the proper name *Caṛa*.
I. adj., 1) bald, bald-headed : *caḍra*
bō; *caḍra* hoṛo. (2) figuratively, denud-
ed on top : *caṛa* buru, *caṛe* buru.

It is also used as adj. noun, both of a
bald head and of a bald-headed
man : moḍ hoṛo daru subate suru-
akane taikena, miaḍ sarā niraṛāgu-
leḍi *caṛāraree* tabṛilja, a man was
resting under a tree, a hanuman ape,
gliding down, slapped him on the
pate; miaḍ *caḍra* hijutana.

II. trs. caus., to cause one to lose
his hair : cordeako *caṛarakja*, spooks
have made him bald.

caḍra-ḡ, etc., p. v., to turn bald :
aḡteḡce *caḍrajana*. Note the idiom :
aleḡ goṛa bes alireḡe herlena eminreo
apitaḡleka caḍrajana, our high field
was sown in the required dampness,
nevertheless there are some three
bare patches in it.

caḍragge adv., to baldness, so as to
make bald : cordeako *caḍraggeko*
jalkja, the spooks licked him to
baldness.

III. *Caḍra* occurs also idmly. in the
cpd. *maḡcaḍra*.

caḍra-lampi Nag. syn. of *candila-
kuriḷ* Has. (so called from a white
patch on the back of the neck)
sbst., Butastur teesa, the White-eyed
Buzzard-Eagle.

caḍri, *caṛri*, *caṛeli* feminine of
caḍra.

caḍu Nag. *caṛu* Has. syn. of *si-
oṛḡ*, *siḷkocaḍu*, sbst., *Ploceus baya*,
the Weaver-bird. The nests are
bottle-shaped, and many hang from
the same tree.

caḍu Nag. var. of *caṛu* Has.,

to throw into the water.

caḍa (II. *chhāyā*, apparition)
sbst., occurs in the Asur legend :
tero *caḍa*, thirteen adaptations to
circumstances, i.e., versatility, craft.
Note the common parlance phrase :
baro bidia tero *caḍa* clever and
crafty, cleverness and craft (every
word is taken from Hindi). They
say also : haṭikuṭi *caḍatee* lelrikana,
he shows himself under all kinds
of appearances.

caḍa, *cāḍa*, *cōḍa* Cfr. *cāi*, I. sb-t.,
(1) *Cimex viridulus*, a thin, long,
light-green, flying bug, emitting
an intensely disagreeable smell.
(2) another green bug, shorter and
broader, not identified. Both kinds
suck the milky juice out of the
forming paddy grain which they
thus kill. When in large numbers
these insects destroy whole harvests.
Cattle will not eat the straw of the
rice that has been attacked by this
bug. It is also called *babaren roko*, the
paddy fly : *caḍako* nekago har baiua :
gosoakan uhuripatra baba talare
ṭapabaṛaere, caḍuko nira begar mon-
torkeateo, one can drive away the
paddy bugs like this : if over the
paddy, one waves about fan-like a
withered twig of *Vitex Negundo*,
these bugs will fly away without
any incantation ; soben *gorababa*
caḍako duḡkeda, the paddy bugs
have settled on all the high ground
paddy.

II. adj., blighted by the paddy
bug : *buginaḡkodole irkena, caḍu*
baba aṛile irea.

III. trs., of the green bug, to turn

caĉa-capuĉ

caĉ-coĉ

up on, to infect, the paddy : goĉa loĉonako *caĉakeda*, the paddy bugs have attacked the whole low field.

caĉa-q, *cāĉa-q*, *cōĉa-q* p. v., to be blighted by the paddy bug : aleĉ miad goĉa *caĉacabajana*, jaĉa kâ jajaĉana, enado tōĉtangea, mendo enara busu uriko kako sukuatana, one of our high fields was invaded by paddy bugs, it gave no seeds, one can understand that, but the bullocks do not like the straw from that field !

ca-n-aĉa, *ca-n-āĉa*, *co-n-ōĉa* vrb. n., used of the amount of havoc played by the paddy bugs : birdisum bitaraĉa rabal hitako *canaĉako* caĉakeda urj jakeĉ enara busu kako tumbuĉtana, in the forest country the early kinds of paddy have been so blighted by the green bug, that bullocks will not even sniff the straw.

caĉage, *caĉacaĉage* adv., modifying *soan* : ne sirmaraĉa goĉacaaliko *caĉucaĉage* soana, high field rice tastes of the green bug this year.

caĉa-capuĉ same meaning as *caĉa*. See *capuĉ*.

caĉako har. Itly., to expel paddy bugs. It denotes the superstitious practice by which the Mundas attempt to force or ward off insect pests from their harvests. The exorcism is the same as in *rōg har* : *caĉako* rōg harmente kuriko bariaapia *caĉako* keĉre hatuate siagiturosa simān parom jakeĉko dupilidikoā. As in all *rōg har*, a tiny chicken is abandoned alive on the spot. Any kind of

rōg, whether epidemic or insect pest, comes from the North or West, and must be driven East towards the Ganges. Harakablere operana hobaoa, if they carry it to any other than the eastern boundary, they will get into trouble with the people to whom they carry it, whereas the neighbouring village never complains if it be carried to the eastern boundary.

cāc.....*cāc*.....(Sad. *cahc*.....*cahe*) disj., var. of *cā*.....*cā*.

cāĉ-cōĉ (onomatope) frequentative of *cōĉ*, I. sbst., the sound of dry things breaking or snapping in succession.

II. adj., with *saĉi*, same meaning : *cāĉcōĉ* saĉina aĉumla.

III. trs., to break dry things with a series of snaps : jaĉako *cāĉcōĉlana*.

IV. intrs., of dry things, to break with a series of snaps.

cāĉcōĉ-q p. v., same meaning.

cāĉcōĉlan adv., with a succession of snaps : rōĉ jaĉa *cāĉcōĉlan* hulagoa.

caĉ-coĉ cfr. *cōĉ*, *cōreĉ*, I. adj., of wood and branches, brittle, breaking easily : *caĉcoĉ* daru, a tree the branches of which snap easily ; daru *caĉcoĉrale* (i.e., *caĉcoĉgearale*) neare kale dĉtana, we do not climb on this tree because its branches break easily.

II. trs., to break branches off easily : ne jaĉako *caĉcoĉdariam* ei ?

III. intrs., of branches, to break easily : bakaini daru *caĉcoĉtana*.

caĉcoĉ-q p. v., same meaning as intrs. : jaĉako handiakan cetanto sagiri harlena, soben *caĉcoĉjana*, the solid-wheel cart was driven over

caŕ-cuŕ

the heap of brushwood, it is all broken.

caŕcoŕtan adv.: *caŕcoŕtan* hulagoa (or petegoa).

caŕ-cuŕ I. abs. n., of men, buffaloes and bullocks, alacrity, activity, briskness in walk and work: ne hoŕore *caŕcuŕo* mena eperaŕao mena, this man is active but quarrelsome; ne urŕre *caŕcuŕo* mena kaŕrao mena, this bullock walks briskly when ploughing, but it also pulls sideways.

II. adj., brisk and lively at work: *caŕcuŕ* urŕle namakŕia; ne urŕ *caŕcuŕdoe* *caŕcuŕa* mendo kiriŕae kirioa, this bullock is smart enough but puts on no flesh; ne hoŕo *caŕcuŕa* ci kŕ?

III. trs. caus., to urge on briskly: purŕ alom *caŕcuŕkŕta*, jeŕe jŕakanaŕia sompoakange, do not drive them too fast whilst ploughing, the weather is hot, they are sure to get overheated.

caŕcuŕ-n rŕlx. v., to be brisk, to work briskly: ne kerakŕia alaci eteljalŕgeŕia *caŕcuŕna*, as soon as one raises the goad these two buffaloes walk briskly; ne honko jŕanam acukore sidare metŕibedanŕtakom, kŕlko *caŕcuŕna*, if thou expect work from these children, first give them sweets and they will be full of activity.

caŕcuŕtan adv., briskly: nŕdo ŕundalire *caŕcuŕtane* senca, begar ŕundatedo kŕ; Samu *caŕcuŕtane* kamia,

caŕcuŕ I. sbst., the squeaks of several musk shrews, in cntrd. to *cuŕcuŕ*, repeated squeaking of a

caŕla

solitary musk shrew (*caŕcuŕ* and *cuŕcuŕ* being different frequentatives of *cuŕ*): eundikoŕ *caŕcuŕim* aŕumla ci?

II. adj., with *sŕri*, same meaning.

III. intrs., of a number of musk shrews, to squeak: eundiko *caŕcuŕijada*. *caŕcuŕ-n* rŕlx. v., same as intrs.: eundiko *caŕcuŕntand*.

caŕcuŕtan adv.: eundiko *caŕcuŕtanko* raŕana.

caŕla I. abs. n., love of pleasure: *caŕlatee* goŕgŕriakana, his fondness of pleasure is excessive; *caŕ'ae* sadaŕtana, he does not mind enduring any hardship to satisfy his love of pleasure, he never finds that pleasure is bought too dear; ne hoŕoŕ *caŕla* goŕa haturenkoŕ ŕoroŕojana, his fondness of pleasure outdoes that of any one else in the village.

II. adj., (1) festive, destined for show or pleasure: *caŕla* kapi, *caŕla* nakj, *caŕla* lija, *caŕla* soŕa lelsugaraŕmentŕ baiakana kimiredo purŕsa kŕ lagaŕoa, an ornamental axe, a nice comb, a gala-dress, a showy cane are meant for parade and not often made use of. (2) pleasure-sick, fond of, or keen on, pleasure: *caŕla* hoŕo susun, dumaŕ rŕ, rutu oroŕa, piŕite senbara, enleka khŕb sanaŕ inia monre mena, a pleasure-seeking man carries in his mind a strong inclination for dances and drumming, playing the flute and doing the markets. Also used as adj. noun: *caŕlako* dumaŕ sŕrijadlŕge eurudeurudkoŕ, lovers of pleasure are on hot coals as soon as the dance drum strikes up.

III. intrs., to be fond of pleasure : en haturenko *caëlatana*.

IV. intrs. imprst., to feel keen about a certain pleasure party : purage ei *caëlajaqma* ?

caëla-n rflx. v., to be, at the moment of speech, bent on pleasure : tisiñ letëkane *caëlanjana*.

caëla-q p.v., to become pleasure-seeking : sidamanate nãdo puragee *caëlanjana*.

caëlange adv., in an extraordinary manner, so as to look nice and attract attention on the pleasure-field : *caëlangee* laṭabakana.

caëla-maëla jingle and syn. of *caëla*. As adj. noun, it frequently occurs in songs : okorega, *caëla-maëla*, okoregam dubakana ? Where, thou who art so fond of pleasure, where art thou sitting instead of going to the dance ?

caëman (Sad.; Or. *chaymān*, spirited away, gone) sbst., optic illusion caused by trick or jugglery, but ascribed by the Mundas to magic powers through incantation, *montorra jorte* : neare jetan *caëman* banoa, asaltegee rikaqtana : there is no delusion in this (in gymnastics), the feats are performed in reality.

II. adj., with *hoṛo*, syn. of *badigar*, a juggler : miaḍ *caëman* hoṛo hijulena. Also used as adj. noun : miaḍ *caëman* hijulena.

III. trs., (1) syn. of *mangri*, with the name of a spirit as sbj., to juggle a man away, to make a man disappear altogether : Bûâëharam ikir cetanre sītane taikena, bonagado sam keṛa, arāfā, naēal oṛo hoṛo *caëman-*

keḍkoa ; ente en ikir Bûâëburaiikir sakijana, Old Buac was ploughing his field above an abyss when a bonga spirited him off along with buffaloes, yoke, plough and all ; from that time the abyss was called Buac-burairikir. (2) with *meḍ* as d. o. or with a a double d. o., to delude the eyes of onlookers by magic powers : badigarko hoṛokoa meḍko *caëmanjuda*, otereko taina, rope-dancers delude people's eyes : they do not in reality walk on the rope but remain on the ground ; caënabaëna hoṛoko meḍko *caëmanhua*, jugglers cheat our eyes, by magic.

caëman-en rflx. v., figuratively, to slip away unobserved : nãgele lellja, miḍgaṛikaḍ kotee *caëmanenjana* ? kale mundikija, we saw him just now : in so short a time where did he hide himself ? We did not notice his leaving.

caëman-q p v., (1) to be juggled away by a spirit : Bûâëharam hantaree *caëmanjana*. (2) to get one's eyes deluded, to experience a hallucination : sobenko meḍle *caëmanjana* ; aleḍ meḍ *caëmanjana*.

meḍcaëmange adv., so as to delude the eyes. Idmly., of a short-lived baby, they say : *meḍcaëmangee* kullija, God sent it like a *deceptio visus*, like a mere phantom, like an evanescent dream.

caëna-baëna I. sbst., juggling passes : jatrare *caënabaënakoiṛ* lelkena : *caënabaënatee* asulentana.

II. adj., *caënabaëna* hoṛo, a juggler. Also used as adj. noun : jatraro *caënabaënakoiṛ* lelkeḍkoa.

cagaḍ-cogod

III. trs., to change one's mind again and again, to alter a date time after time : aminana alom cañnabañnalea mente purasa arandikore kajioa, it often happens before a marriage that one party says to the other not to change so often its date.

cañnabañna-n rflx. v., especially of children, to be fickle, wayward.

cañnabañnatan adv., to (speak) irresolutely, ficklely, shiftingly or with self-contradictions : cañnabañnatan alom rikaea (or alom rikana, alom kajia), okoam lelana ena sojete kajime, do not contradict thyself, speak straightforwardly.

cag var. of *cg*.

cagaḍ-cogod, cagar-cogor Nag. (Sad. *cakae-cokoe*) syn. of *hikajaki* Has. I. sbst., the walking with parted legs owing to itch or other sores : cagaḍcogodrate sekerage kae tebakeda.

II. adj. : cagaḍcogod horo, a man who walks with his legs apart. Also used as adj. noun : miad cagaḍcogod hijutana.

III. intrs., to walk with one's legs apart owing to itch or sores : cagaḍ-cogodjadae.

cagaḍcogod-en rflx. v., same meaning.

cagaḍcogodtan adv., modifying *sen*, same meaning.

• **cagaē, cagaē-cagaē** syn. of *jandui-jandui*, *janduijandui*, I. sbst., the slow run of dogs : tuiko cilekako senca ?—setako cagaēge tōreme, how do jackals advance?—Running slowly as dogs, litly., remember the slow run of dogs.

cagar

II. adj., with *sen*, *nir*, the quiet, slow run of dogs : setako cagaē-cagaē sen (or *nii*) kacim lelakada ? Thou must have noticed the way a dog has of running slowly.

III. intrs., of dogs, to trot : seta cagaēkeda or cagaēcagaēkeda. Sometimes, jokingly, of carriers or other people : dolabu cagaēna nādo, come, let us trot a little, let us walk very fast now.

cagaē-n, cagaēcagaē-n rflx. v., same meaning : setako cagaēcagaēna.

IV. adv. : cagaē with the afxs. *ange*, *ge*, *oge*, *leka*, and cagaēcagaē with or without the afxs. *ange*, *ge*, *oge*, *lan*, *tange*, modifying *sen*, *nir*, *seno*, *hijū*.

cagar, cagāra, cagra Nag. **caagar, caagāra, caagra** Has. I. sbst., a rent, a tear in cloth, paper, etc. : naminana marana cagar niminana sutamate kā tukuipuraōoa, for mending so big a tear, that much of thread will not suffice.

II. adj., with *lija*, a torn cloth : cagar lija tukuiruaritam.

III. trs., (1) to tear a cloth, a piece of paper, etc. : bakpire bolotane taikena janumtare lijae cagaēkeda. (2) to tear off a branch from a tree. In this meaning it is used like *coagar, coagara* Has., in entrd. to *cegere, henjere*, to tear off a twig or a leaf, and to *carai, carāra, carāraō, tarar*, used of very large branches torn off by the wind, by the united efforts of a group of men or by an elephant. N. B. In Nag. it is also used in the same idioms as *hah*. • cagar-en rflx. v., to tear one's

garments to pieces, from rage, grief, etc. : *lijae cagarentana*.

ca-p-agar repr. v., to tear each other's garments : *opotakenakia*, *lijakia capagarjana*.

cagar-p p. v., (1) of cloth, paper, etc., to get torn : *lija cagarakana*. (2) of branches : to be torn off.

ca-n-agar vrb. n, (1) the extent of tearing : *canagare cagarked* *baran muli paromutertada*, he tore a cloth in two pieces, he tore a cloth over its whole length. (2) a tear or rent : *en canagar tukuiruaptam*. (3) the act of tearing : *misa canagardoia tukuiruaptada*, *ogree cagartada*, he tore his cloth, I repaired it, he has torn it once more.

cagāra-cogōra, cagāra-congōra, cangāra-congōra Nag. jingles of *cagar*.

cagar-cogor var. of *cagacogod*.

cag-bagel var. of *cabagel*.

cag-ceg var. of *cage*.

cagken var. of *caken* (modifying *mg*).

cagra var. of *cagar*.

cagra-cogra, cagra-congra, cangra conggra vars. of *cagōracogōra*.

cahaḥ var. of *cāḥ*.

cahal-cuhul Nag. (Sad. *cululia*)

I. abs. n, smartness, activity ; unscrupulousness in business transactions : *ne hoṛo cahalcuhul mena*.

II. adj, (1) with *kami*, active, quick work : *cahalcuhul kamite nea cabatajana*. (2) with *hoṛo*, smart, active, unscrupulous in business : *inj cahalcuhul hoṛo enamentee darigea*, he is an active and unscrupulous fellow, therefore he will succeed.

cahalcuhul-en rflx. v., to exert oneself, to be restlessly active : *cahalcuhulentanar*.

cahalcuhul-p p. v., to get into a habit of activity, smartness, unscrupulousness : *khūbe cahalcuhuljana*.

III. adv., actively, quickly : *cahalcuhule kamia*.

cāi I. adj., (1) of paddy seeds or rice grains, very thin, half empty : *cāi babako bar haḡle aturnantada*, we got two shovelfuls of half empty husks in the winnowing (2) of laths, split very thin : *cāi batako kabu lagaōca*.

II. trs., to split bamboos or wood too thin : *cāikedam*, *kamire kā jogaōca*, thou hast split it too thin, it can no more be used.

cāi-p p.v., (1) of bamboos or wood, to be split too thin : *cāijana*. (2) of rice, grains, to grow too thin *ne baba cāijana*, *enado peteteo kā tigea janateo kā*, *en talamalarea*, this paddy has grown very thin, half-empty grains, they are neither husk nor full grain, they are something between.

cāige, cāicāige adv., so as to be too thin, (1) of bamboos or wood : *cāicāigee catakeda*. (2) of paddy or rice : *goḡgosojan baba cāige caālica*, paddy that has withered gives very thin rice.

caila (Sad. II.) Isbat., chips of wood, shavings.

II. trs., to chip, to squander good wood by useless or careless chipping : *gupihonko bugin daruko cailgecabakeda*.

caila-gg p.v., to be chipped, to get

covered with chips: maraṇḡ daru maṭa crage *caĩḷḡoa*, heaps of chips cover the ground where big trees are being felled; mapararaḡe *caĩḷḡ-jana*, the chips are large. Note the idiom: naṛḡgaĩ ote sitaṇṇe *caĩḷḡoa*, a mixture of clay and red earth is thrown up in clods by the plough.

ca-n-sĩḷḡ vib. n., (1) the amount of chipping: daru laṭaṇṇe *canaĩḷḡko caĩḷḡkeda* moḡ bāromteo k̄a cabajana, they made such a heap of chips that there was no taking them away in one load. (2) the chips cut off: sida *canaĩḷḡ* sobenka idicabakeda, nēado tačomte caĩlaakana, they have taken away all the chips cut on the first day; this was chipped afterwards.

caĩḷḡ-sān sbst., chips used as fuel: paraṣāṇdo banoa *caĩḷḡsāntele* manditana, there is no firewood split, we cook with chips.

caĩṇ-cuĩṇ (Sad.; Or. *caē-caērnā*, to give a sbrill or grating sound) I. sbst., the spurting noise of milk when milking a cow: *caĩṇcuĩṇiṇ* aĩumjada.

II. adj., with *sarĩ*, same meaning: *caĩṇcuĩṇ* sarĩ aĩumṇtana.

III. trs., to milk with a spurting noise: gaikoe *caĩṇcuĩṇjaḡkoa*; toae *caĩṇcuĩṇjada*.

caĩṇcuĩṇ-ḡ p.v., to be milked with a spurting noise: gaĩ *caĩṇcuĩṇṇṇtana*; toa *caĩṇcuĩṇṇṇtana*.

caĩṇcuĩṇṇtan adv., modifying *tūṇṇ*, *sarĩ*: maharako toa *caĩṇcuĩṇṇtan*ko t̄kūṇṇa, cowherds, in milking, spurt the liquid (against the side of the vessel).

caĩṇ-cuĩṇtan adv., plural form of *caĩṇṇ*, modifying *senḡ* or *rikan*, to withdraw displeased, singly or in a body and hurriedly: gomko dasikoe eraṇked̄koa, *caĩṇcuĩṇṇtan*ko senḡjana.

caĩpi-jāṇ syn. of *loḡḡḡsokoḡ* sbst., *Sesbania aculeata*, Pers.; *Papilionaceae*,—an annual shrub, 1 to 5 ft. high, with weak prickles, pinnate leaves and 20 to 40 pairs of leaflets, 1 to 1½ inch long. Its yellow flowers are dotted with black.

caĩt, **caĩti** (Sad. II.) sbst., a lunar month, beginning with the new moon and corresponding more or less with March.

cāk, **cāka** (II. Sk. *cakr*; Mt. Sad. *cāk*) sbst., a wheel, i.e., a cart wheel, a potter's wheel, an engine wheel, a watch wheel: ghaṇṇe datiankan *cāk* menaḡ, a watch has coggled wheels.

caka IIas. **cakaḡ** Nag. (II. *cakknā*; Sad. *cakek*) I. sbst., a taste before buying, taken to judge the taste of beer, tobacco, etc., previous to purchase: *caka* omairame.

II. adj.: *caka* ili, *caka* tamāku, a little beer, a little tobacco, given to try its taste.

III. trs., to try the taste of smth., to sample an intended purchase: *cakaḡḡleaiṇ* cileka aṭkaroa, let me taste it to see what it is like. N. B. This term does not imply "taste" as a sensation, for which *sibil* is used, but only as a test.

caka-ḡ, *cakaḡ-ḡ* p.v., to be tested for the taste: arki *cakalena* ci k̄a *cakalena*?

ca-n-aka, ca-n-akad vrb. n., the act or the number of acts proving the taste of smth. : *canakae* cakakeda siben dokāne puraōutertada, he sampled (tobacco) at so many stalls that he made the round of all of them ; *misa canakate* kû mundjana, orq misain cakalea, I have not tasted it properly, let me taste it once more.

caka sbst., a large brass waterpot.

cakah-bagel, cakoh-bagel, cakoḥ-bagel trs, (1) of pigs, to make only once the crunching sound peculiar to them when they eat. (2) of men, to make only once a crunching sound in chewing a tough substance.

cakah-cakah, cakoh-cakoh, cakoḥ-cakoḥ, cakoḥ-makoḥ (the last used only by children and youths) (Sad. *cakup-cakup*; Mt. *cakeak*) I. sbst, (1) the crunching sound peculiar to eating pigs. (2) the sound made by the chewing of some very tough substance : *cakahcakabiq* aiumla.

II. adj., with *sari*, same meaning : *cakahcakah sariia* aiumla.

III. trs., (1) to eat noisily some very tough substance : *munga aræ cakoh-jada*. (2) figuratively, to eat with zest, to enjoy what one eats : *miad eorêle ladkile cakohmakohkja*, having roasted a bird we ate it with relish.

IV. intrs., (1) of pigs, to eat with the crunching sound peculiar to them : *cakahcakahjudae*. (2) of men, to eat noisily something tough, in entrd. to (a) *tagoḥ*, to eat noiselessly ; (b) *raŕurulu, raŕuratu, ruŕurulu*, with various degrees of noise, to grind or break under the teeth

something hard, v. g., bones ; (c) *reŕe-reŕe*, to crunch, v. g., a grain of sand, a half cooked grain of rice ; (d) *radtaken tagoḥ*, to break a number of bones together with a snap of the teeth. (3) of men, to eat with relish, to enjoy what one eats. Thus employed, the term does not connote any audible noise.

cakahcakab-en, cakohcakoh-n, etc., rflx. v., same meanings.

cakahcakah-p, cakohcakoh-p, etc., p. v., (1) of a tough substance, to be chewed noisily : *ne cakarah merom-jilu nādo cakahcakahenbajana*. (2) to be eaten with relish.

cakahcakahlan, etc., adv, with *jom* same meanings as the intrs. : *cakahcakahlan* jomtana. (2) with *sari* : *cakahcakahlan saritana*.

cakahkencakahken, etc., adv., used of a slow, more or less intermittent, noisy chewing.

cakahken, cakohken adv., modifying *jom* in the same meaning as *cakah-bagel*.

cakahge, cakohcakahge adj, used of eatables which cannot be disposed of without some crunching sound : *mungaara cakahgea* or *cakahcakahgea*. The term is also used as a noun : *mungaara jaimin isinreo jati nekan cakahge* or *nekan cakahcakahge*, however long one cooks munga leaves, they will always remain tough and be eaten noisily, they are like that.

cakacaka (Sad. *cakeaka*) I. adj., saucer-shaped, flattishly expanded (not used of small vessels) : *cakacaka pilaiŕi*, a broad and flat-mouthed

plate; *cakacaku* catar, an umbrella with ribs nearly horizontal, *cakacaku* tupi, a broad-brimmed hat; *cakacaku* ora, a flat-roofed house. The term also denotes larger vessels or baskets of which the mouth is broader than the body. Its contrary is *hurumkua*, broad-bellied and narrow-mouthed.

II. trs., (1) to turn out (pottery, basket work) broader at top than at bottom. (2) to make smth. with a flattishly expanded border, v. g., a broad-brimmed hat.

cakacaku-g p. v., to be shaped as just described: *pilaŋi cakacaku-akuna*.

cakacakatan adv., saucer-like.

cākācikan (Sad. Or. *cikan*, oiled, smooth, glossy) I. adj., with *horo*, (1) well rubbed with oil. (2) accustomed to eating clean things prepared with oil.

II. trs., (1) to fry nicely, to prepare things with oil or clarified butter, to be in the habit of eating clean fried things: *en horo cākācikan-jada*, that man is wont to eat things cleanly fried; *aminan cākācikante* ape Belaïtrenkoḡ mačom baiakana, the blood of you, Europeans, is made up of many delicacies, Itly., by eating so many clean, fried things. (2) to rub well with oil: *bḡe cākācikan-tadu*.

cākācikan-en rflx. v., to rub one's body with oil: *en horo kamiudamdo banoa, hormo bāri cākācikan*, or *hormo bāri cākācikanena*, that man has no habit of work, he thinks only of rubbing his body with oil and making himself spruce; *ūbe*

cākācikanenjana, he has rubbed his hair with oil.

cākācikan-g p. v., to be fried or prepared with oil or clarified butter.

cākācikan, *cākācikantan* adv., (1) with *jom* to be in the habit of eating things cleanly fried in oil. (2) with *rikan*, to rub well one's body with oil.

cakaḍ Nag. var. of *caka*.

cakaḍ Ilas. syn. of *najompicki* Nag. sbst., *Typhonium trilobatum*, Schott; Aroideae,—a tuberous, stemless herb, 10—12" high, with hastately 3-lobed leaves, common among grass in thickets.

cakaḍ Ho, I. trs., to deceive by a lie: *cakaḍkeḍleae*.

II. intrs., to lie; idiom *cakada*, maybe thou art lying; *cakaḍtanam*.

ca-p-akaḍ repr. v., to deceive each other with lies.

cakad-g p. v., to be deceived by a lie.

cakadī noun of agency, a liar.

cakādabadaḡ trs. caus., to drag along emb. so fast that he has to run.

cakādabadaḡ-en rflx. v., to resist while being dragged along hurriedly; to run while being dragged along, in entr'd. to *hecokoden*, *hicacorōn*, to walk while being dragged along. *cakādabadaḡ-g* p. v. to be dragged along hurriedly in spite of resistance. *cakādabadaḡtan* adv., with *rika*, *rikan*, *rikuḡ*, same meanings.

cakaḍ-kaji sbst., a lie.

cakaḍ-labar trs. and intrs., to lie and deceive.

cakaḍlabarnī noun of agency, a liar

cakaḍ-umar

and deceiver.

cakaḍ-umar, cakaḍ-urum trs., to recognize by taste.

cakaḍumar-g, cakaḍurum-g p. v., to be recognized by taste.

cakādum, cakdum trs., (1) without p. v., of animals and especially bears, to rise on the hind legs and catch or crush with the forepaws: *sadom cakādumkja*, the horse reared, then crushed him with its forefeet. (2) idmly., to stumble against: *nubare senjade taikena muṭni cakdumlg*, he was walking in the dark and stumbled against a fallen tree.

cakādum-en rflx. v., to stumble against smth.: *muṭureo cakādum-enjana*.

cakādum-g p. v, idmly., (1) to stumble against smth.: *muṭuree cakādumjana*. (2) of the plough, to bump and jump instead of furrowing steadily: *ḍelakore na'al cakadumliḡtana miado kaina gaḍḍaḡiatana*, the plough goes on bumping on the clods, I cannot even once drive it into the soil.

cakaḍ-urum syn. of *cakaḍumar*.

cakameil I. adj., (1) with *dḡ*, the water of an inundation: *cakameil dḡ hijutana*, a flood comes on the riverside; *nekan cakameil dare aḡi hagḡtanre kḡ kesedḡḍaḡioa*, if in such an inundation the embankment gives way, it will be impossible to stop (the rush of water or the gap). It is also used as adj noun: *alomḡ, alomḡ mentele manakja mendo en cakameilreege kaburōṅjana*, we tried to prevent him and said: don't,

cakar

don't, but he ran into the flood. (2) with *loḡōṅ*, a flooded rice-field: *loḡōṅ cakameil rikajana*, the rice-field has become inundated.

II. trs., to inundate: *tisiaḡ bāḡi goṭa sokorac cakameil'kella*.

III. intrs., in the df. prst., (1) with *dḡ* as sbj, to become inundating: *loḡōṅṛa dḡ cakameiltana*, the water inundates the rice-fields. (2) with *loḡōṅ, piḡi* etc., as sbj., to become inundated: *gara atomṛa piḡi soben cakameiltana*.

cakameil-g p. v., to become inundated, or be inundating: *loḡōṅṛada cakameiljana*; *loḡōṅ cakameiljana*.

cakameiltan'adv., so as to inundate or be inundated: *loḡōṅ cakameiltan pereḡakana* or *rikaakana*; *cakameiltan dḡ pereḡjana*; *dḡ cakameiltan menḡ*.

cakapanda I. abs. n., lack of steadiness at work: *ne hoḡoḡ cakapanda janaōre nekagea*.

II. adj, inconstant in work: *cakapanda hoḡoko kamiḡḡḍra munda kḡ namoa*, it is impossible to form an idea of the work done by fickle people. Also used as adj. noun: *nḡ janaōre nekan cakapanduge*.

cakapandu-n rflx. v., to be just now unsteady in work: *aminana alom cakapandana*, *jetan kami kḡ pokōṭooa*, do not be so inconstant, no work will be properly done.

cakapanda-g p. v., to develop a habit of working desultorily: *puragee cakapandajana*.

cakapandatan adv., with *kami*, to work without constancy.

cakar (Sad.; II. *cakla*) I. sbst., breadth: *nearḡ cakar ciminana menḡ?*

cakar

How broad is this? *marana lija*le kirinaakada, *cakarte* bar muka, *jiliate* gel muka, we have bought a piece of cloth two cubits broad and ten cubits long; *ne lija* *cakar* *ad* *jili*a midgea, this cloth is square, ltly., its breadth and length are the same.

II. adj., broad, absolutely or comparatively: *alea ora pura cakargea*, our house is very broad.

III. trs., to make smth. broad: *ca-kareme*, make it broad; *mi*d muka *cakareme*, make it one cubit broad.

cakar-en rflx. v., to increase the extent of the row or circle in which people are standing or sitting: *pura alope cakarena*, *rumjulunpe*, do not extend too much your row or circle; i.e., stand or sit closer to each other, reduce your distances.

ca-p-akar adj., with a pl. noun, 'all of them broad': *ne ora capikargea*, all these houses are broad.

cakar-g p. v., (1) to be made broad, to be broad: *ne ora ciminana cakar-akana*? How broad is this house? (2) to get a broad plot to work upon: *inido puragee cakarjana*, *readenagaipe*, that man is alone on a plot broader than the rest, help him to plant (the paddy seedlings).

ca-n-akar vrb. n., the amount of width given to smth.: *ne ora canakarko cakarkeda hupialekage jilialo ka barabarao*, they have so made this house that its breadth nearly equals its length; it is nearly square. *cakarge*, *capakarge* (the latter always referring to a pl.) adv., so as to give width: *lija*ko *capakargeko tenakada*,

cakaṛaḍ

they have woven broad cloths.

IV. in the opd. *jili*₄*cakar*, sbst, length and breadth, surface, relation of breadth to length: *ne lija* *jili*₄*cakar* midgea, the breadth and length of this cloth are the same, i.e., this is a square cloth.

V. Affixed to trs. prds., v. g., *bil-cakar*, *calucakar*, *dulcakar*, *rocakar*, etc., it means: making the result of the action broad or broader: *pa*ti *bilcakareme*, spread out the mat fully or spread out a second mat near that already on the ground.

cakāraḥ, **cakṛaḥ** adj., of catables, very tough, in entrd. to *ca*kanta, used only of vegetables: *jilura* sir *ora ur cakārahgea*. Also used as adj. noun: *nekan cakārah* *da*tahasu-jadī *eilekae jomda*ria? How can a man with a tooth-ache eat such tough things?

cakārah-p p. v., occurs only in the df. past ts: *ne jilu pura cakārahjana*, enamente *kae tago*ḍa₁riada, this meat is very tough, he was unable to chew it.

cakārahge adv., modifying *tago*ḥ: *cakārahge tago*ḥoa, it is chewed with difficulty.

cakaṛaḍ (Sad. *cakṛā*) I. adj., (1) of catables, var. of *cakārah* (2) of the soil, hard to plough: *camtai ote cakaṛada*, soil which is meagre, but not sandy, is difficult to plough. Also used as adj. noun: *nekan cakaṛaḍko rūroakan dipli sitanre dara*ḥakan *na*ḥal *ku*pilidiao, when one ploughs such hard dried-up soil, the plough if set for deep cutting, simply jumps over the

clods.

II. *trs. caus.*, to spoil the ground by an admixture which makes it difficult to plough: *edkan hasa haraderte ne ločonape cakaŋadkeda*, bugginge honaŋ taikena, by bringing in bad earth, you have made this low field difficult to plough, it was good soil formerly.

cakarad-ŋ p. v., of soil, to be rendered difficult to plough: *ne ote cuŋmedŋ hasa atuaderjanāte cakaradjana*, black-noduled clay having been thrown in by a flood, this field has become difficult to plough. *cakaradŋe* *adv.*, modifying *sī*: *ne ote aliakan eā rūroakan cakaradŋe sīon*, this field, whether moist or dry, is always difficult to plough.

cakatiŋ poetical parallel of *hiatiŋ*, I. *sbst.*, regrets, mourning and lamentations: *Namare hiatinado dirileka nātalejan*, *Namare cakatiŋdo sakamleka dōpalijan*, thy regrets were heaped up like layers of flat stones, they varied, wandering from one object to another just as dry leaves are blown about by the wind.

II. *intrs.*, to grieve and think with intense longings for persons or things of the past. Occurs mainly in the *epd. hiatiŋcakatiŋ*.

cakaŋ-cakaŋ Nag. I. *sbst.*, (1) the sound of masticating very tough (*cakaŋad*) catables: *cikanako jom-kena honko*, *cakaŋcakaŋ bāriiŋ aiumlā neldo kainā nellā?* What were the children munching? I heard only the sound and did not see. (2) the sound made by babies

at the breast when sucking with excessive eagerness.

II. *adj.*, with *sari*, same meaning. *cakaŋcakaŋ sari aiumotana*.

III. *trs.*, to chew audibly: *cikanam cakaŋcakaŋjada?*

cakaŋcakaŋ-en Nag. *syn.* of *cogoro-cogoron* Has. *rlx. v.*, to suck noisily: *tala gaŋtalekae cakaŋcakaŋenjana enreo toate kae biotana*.

cakaŋcakaŋtan *adv.*, (1) with *sari*, *jom*, *tagoŋ*. (2) with *sari*, *nunū*: *cakaŋcakaŋtane nunūtana*.

cakārā (Sad. II. *caknū*) I. *sbst.*, a relish, some eatable which improves the taste of things. This is used *sbtlly.* only for the things they eat now and then by little bits in order to sharpen the taste whilst enjoining rice-beer, mahua brandy or fermented fan-palm juice. Some of the titbits used by the Mundas are: (1) bacon-rind, raw skin of goats, bullocks or buffaloes just slaughtered. A piece of fresh skin is cut up into tiny squares, which are fried quite crisp. (2) the small intestine of the same animals. These, after cleaning, are plaited in threes and when fried crisp served up in little bits. The larger entrails are treated like the fresh skins. (3) little curried meat squares with grains of rice. (4) various pulses or vegetables suitably parched or spiced.

N. B. Idmly., this word occurs also in the *epds. sabacakārā*, a song wherewith to season beer-drinking; and *mocacakārā*, talking for the mere sake of talking.

cāken

II. trs., (1) to use as a relish (with fermented drinks): eṭaḡa banoare simbu *cakārāia*, if there is nothing else, let us, for a relish to our drink, roast a fowl. (2) to spice one's beer with some dainty morsel of food: ilibu *cakārāea*. (3) with *mandi* as d. o., to flavour with stew or curry one's meal of rice, i. e., to have enough stew or curry for one's plate of rice: aminara uture *mandi* kam *cakārākeda*, though there was so much curry, thou didst not make it suffice for flavouring thy rice; miḡ sakam sīnaraṭe *mandim cakārāea* ci k̄a? Wilt thou have enough flavour for thy rice with a leaf full of stewed Bauhinia? N. B. The stew or curry is not mixed with the rice, but eaten in little lits.

cakārā-ḡ p. v., (1) to be taken as spice or condiment with beer or rice: moḡ teḡa būtuia pōala, soben *cakārācabajana*, I poured boiling water over one seer of roasted gram, it has all been used up as rice-beer relish; *mandiḡ tisiṇa mungaara cakārājana*. (2) with *ili* as sbj., to be seasoned with a relish: jojo ili lupiṇḡo marciakan honda aṇḡḡ k̄a *cakārāoa*, sour beer will not be made palatable by any vegetable titbit to which Spanish pepper has been grudged. (3) with *mandi* as sbj., to be spiced with a suitable quantity of stew or curry: moḡ duburi utute bar cipi *mandi k̄a cakārāoa*, one cupful of stew is not enough for two plates of rice.

cāken adv., modifying *aṇḡ*. See *cābagel*.

caki

cāken, adv., (1) with *mḡ*, imitative of the sound made by the cutting of a sapling or a goat's head, with one stroke of the axe. (2) descriptive of a pungent pleasing taste lasting but for a moment: *cikene* jalkeda ente *kacajana*.

cāken-cāken frequentative of *cāken*. See *cācātan*.

cāken-cāken adv., (1) with a pungent and agreeable taste. See under *cagḡ*. In this meaning it is syns. with *cēkeneḡken*. (2) imitative of the sound of clean cutting (as of heads of goats or saplings) with a single stroke of the axe. The diminutive of this is *cēkeneḡken*. (3) with *calu*, imitative of the sound made by hoeing in damp clay (*nārāka hasa*) or in clay mixed with red earth (*nārāgai hasa*): *cēkeneḡkene* *calujada*. In this meaning too *cēkeneḡken* is used as a diminutive.

cāken-cēken syn. of *cagḡtan*.

caki (Sad.; Or. *cakkā*, a loaf of molasses) I. sbst., a measure for molasses: a cuke about one cubit long, one foot broad and one palm thick: miḡ *caki* ḡṇu kirinaulepe. (2) the blade of a hoe: kuḡlamre menḡ b̄, hoḡḡ, rupi, *caki*, in a hoe they distinguish the head, the neck, the shoulders and the blade.

II. trs., to make into a hoe-blade: *cakimeroḡ kaina namkeda*, neage *aṣāraḡkeate cakime*, I have not got any piece of sheet iron; beat this out and shape it into a blade.

caki-q p. v., (1) to be made into a hoe-blade : ne meped asāraōlere maranage *cakioa* ei hupinge ? If this piece of iron be beaten out, will it become a big hoe-blade or a small one ? (2) The prf. past ts. is used as adj. with *guru* : *cakiakan* *gūru*, molasses in cakes. This is syns. with the epd. *cakiguru*.

caki, cakki I. sbst., climbing, mounting. Occurs only in sacrificial formulas in certain epds. : *kulacakki*, *biqcaqli* banogoka, let there be no jumping of tigers or leopards, no mounting of snakes (on men or cattle) ! This is a prayer expressed in nearly all sacrificial formulas.

II. trs., syn. of *dq*, but scarcely ever used of men except in scoldings and quarrels, (1) to climb on a tree : darui *caqkibarajada*, he is always climbing on trees ; pusi daru rimaakamaatane *caqkikeda*, the cat climbed the tree with its claws. (2) to put smb. on a tree, on horseback, astride on smth : okoe nādo en hon sadomro *caqkiakua*, balu horo ? What fool has put that child on the back of the horse ? (3) of tigers and leopards, to jump on the back of men or cattle : horodo kula kulsuia karedoe sarāgomia entee rukurumia, kulsu kae darijanredoe *caqkiia*, horoko hupia kulako eskarko *caqkikoa*, the tiger knocks down a man by jumping against him with its fore-paws or chest, then holds him down with its claws and teeth ; if it cannot throw him down, it mounts on his back, but it is only small tigers (i.e., leopards) which attack men in the

last manner.

caki-n, *caqki-n* rflx. v., syn. of the intrs. *dq*, (1) to climb a tree, to get on horseback, to sit astride on smth. : ne daru en darum *caqkibarantana*, ama kami ei banoa ? Hast thou nothing to do that thou climbest one tree after another ? sarako darukoreko *caqkibarana*, hanuman apes climb about in trees ; sadomree *caqkiakana*, he is on horseback. (2) of tigers, to jump on the backs of cattle ; of leopards, to jump on the backs of men or of cattle ; kula uriceo *caqkinjana*.

caqki-q p. v., (1) to get a tiger or a leopard on one's back, to be jumped upon by a tiger ; nesare miaq kula menaia, honder nerege uri *caqkilena*. (2) sometimes used instead of the rflx. v. : enrenerece *caqkiqtana*, he climbs on things everywhere.

ca-n-aki, *ca-n-aqki* vrb. n., amount or swiftness of climbing or mounting : kulado *canazkii* *caqkikedkoa* mid garikaqre mōrea urikoe goqkedkoa, the tiger was so nimble in jumping upon the bullocks that in a short time it killed five ; *canazkii* *caakinjana* otere lejajileljajiloge sirmarele lelamkia, he climbed the tree so rapidly that when we had just seen him on the ground we saw him already near the top.

caki (Sad.) I. sbst., a rick, a stack : *babacaki*, a paddy rick.

II. trs., to stack : sahan oqakundamsabu *cakiia*.

caki-q p. v., to be or to get stacked : encabakedape ci ?—aūrige ! baba

caki-gŕu

kolomre *cakiakana*, have you finished threshing?—Not yet, our paddy lies stacked on the threshing floor.

caki-gŕu sbst., molasses in loaf.

caki-mered sbst., a piece of sheet iron of the size required for the blade of a hoe.

cakoŕ-cakoŕ, cakoŕ-cakoŕ vars. of *cakaŕcakaŕ*.

cakoŕ-makoŕ var. of *cakaŕcakaŕ*, but used only by children and youths.

cakol-cakol 1^o syn. of *kalŕkalŕ*. 2^o I. sbst., the lapping sound of water rippling against the beach: *banda atomre cakolcakol aŕumŕtana*.

II. adj., with *sari*, same meaning.

III. trs., to cause water to lap the beach: *bandara da hoŕo cakol-cakoljada*.

IV. intrs., of water, to make a lapping noise: *da cakol'cakoltana*.

cakolcakol-q p. v., of water, to be caused to lap the beach: *bandara da hoŕote cakolcakolŕtana*.

V. adv., with or without the afxs. *ange, ge, qje, tan, tange*, also *cakol-leka, cakolkencakolken*, modifying *sari, rikaq, aŕumŕ*.

cakonŕa, cakonŕa, cakonŕa (Sad. *cakŕr*; Or. *cakndā* or *cakŕra*) sbst., sometimes with the adj. *hurirŕ*, to distinguish it from *marara cakonŕa*, or with the apposition *ara*, to describe it as a potherb; name of two species of Cassia: (1) Cassia tora, Linn.; Caesalpinieae,—an annual, fetid weed, 1 ft. high. (2) Cassia obtusifolia, Linn.;—an annual weed also 1 ft. high. Both plants are very common on roadsides and waste

cakuŕ-cakuŕ

ands. The leaves of both, fresh or dried, are much used as a potherb. Two other species of Cassia, viz., Occidentalis, Linn., and Sophora, Linn., are called *marara cakonŕa*. Of these the leaves are but seldom used as potherbs.

cakonŕa adj., used of potherbs, old and tough.

cakonŕa-q, ŕp. v., to become old and tough: ne *ara cakonŕajana*, these greens have become old and tough.

cakonŕa-rambāra, cakonŕa-ramra (Sad. *cakŕr-budī*) sbst., one of the forms of Vigna Catjang, Endl.; Papilionaceae. It is a cultivated pulse with a 4" long pod, containing from 12 to 14 grains.

cakŕaŕ var. of *cakŕraŕ*.

cakŕā var. of *cakŕrā*.

cakti (Sad.; Mt.; H.) sbst., an iron disk about 1½" in diam., set near the end of the spindle, to prevent the thread from running too far on the spindle. (Pl. XIX, 4).

cakuŕ-cakuŕ, cukuŕ-cukuŕ I. sbst., (1) the shaking of the loads on a carrier's pole. (2) the shaking of a man on a walking or trotting horse: *miŕsānjhora sadomtee hijulena, cukuŕcukuŕde lāŕi ũuakana*, itiripe, he had half a day's ride; owing to the shaking his bowels are loose; shampoo him.

II. trs., (1) syn. of *kocokŕŕŕ*, to sit on a walking or trotting horse (jocul. refer. to the shaking): *sadom cukuŕcukuŕime*, go on horseback. (2) jokingly, syn. of *gŕ*, to carry loads at both ends of a pole.

III. intrs., to shake rhythmically, of

the loads on a carrier's pole, of a man on a walking or trotting horse : bārom *cakudcakuḍtana*.

cakudcakud-en, *cukudcukud-en* rflx. v., (jocul.) to ride a horse : sadomree *cakudcakudulinjana*.

cakudcakud-ḡ, *cukudcukud-ḡ* p. v., same meaning as intrs.

cakūdubadurā var. of *cakūdabadaṛā*.

cakuli sbst., a rough, flat network of strong twine or *raṇurā* strips in a round frame, used, like the *girrua* for carrying earth and other things at the ends of a pole : kuṇiko hasa kanciteko dupilea koṇakodo *cakuliteko ḡḡā*.

cakuli-kunuṭiḡ sbst., the wooden frame of a chakuli : *cakulikunuṭiḡ* bonagasarjomnāṇite kāre baḡ hesel-opaḍte baiṭtana, the chakuli frame is made of a young *hesel* sapling or of a branch of the *bonagasarjom* climber.

cakurdi (II. P. *caugird*, on all four sides) I. sbst., the surroundings : ne haturā *cakurdi* paṭṭanko biurakada, the soldiers surrounded the village ; ne oṇarā *cakurdire* daru roakana, trees are planted all around this house.

II. adv., all around, in all directions, in a circle : *cakurdi* hoṇoko pereakana, or *cakurdiko* pereakada; hoṇoko *cakurdiko* hundiakana, people have gathered all round ; ne hatu paṭṭanko *cakurdiko* biurenjana.

cakura (Sad. *cakeṛa*, eunuch) I. sbst., a hermaphrodite, i.e., a person whose sex is unknown owing to malformation or stunted development of external organs. N. B.

Eunuchs are unknown among Mundas. A castrated person, they suppose, would die of the operation : *cakurado* koṇao kā, kuṇio kā, meḍmûāṇre koṇalekae leljanree botoḡna aḡ koṇakamii kamia, meḍmûāṇre kuṇilekae leljanredo kuṇikoree hisaboa, a hermaphrodite is neither a man nor a woman ; if he look like a man he'll dress like a man and do a man's work ; if he look like a woman, he will be counted among women (he will dress and work like a woman).

II. adj., with *hon*, a hermaphrodite child : Burumaren *cakura* hon kuṇikoree hisaḷjana, a hermaphrodite child in the Buruma village has been set down as a woman.

cal (II. *calānā*) I. sbst., contagion : nido *caltege* marijana, this (fellow) got small-pox by contagion ; kurarā *cal* aloka hobaḡmente kuratanko eṭareko aderotana, lest the hoof disease should spread, cattle affected are put in a separate shed.

II. trs., (1) to lead or direct a climber along a tree, a wall, a pole, a roof : Hoṇoko kakaru akoḡ oṇareko *calca*. (2) to set silk-worms or lac insects on trees, that they may propagate : lumamko tūtdarureko *calkoa*. (3) to make or break connexion of railway points, to switch a train : Samuḡ hon nādo Cakrare rēlo *callana*, Samu's son is now pointsman in the Chakradharpur railway station. (4) to spread disease, to communicate disease to smb. : aṇṇe *calkiṇā*, he has infected

me with his disease ; *kasrae calkedlea* ; *hasutan urikom kirinatadkoa*, *rāgom caltana*. (5) to impart one's vermin to others : *sikukoe calkedlea*. (6) to put fishes in some pond for propagation : *haiko, sutiko, kañ-komko etasæte aukedkoate dobakore, bandakoreko calkoa*.

cal-en rfx. v., (1) of men, to pass direct from one branch of a tree to another, without going back to the roots of those branches. (2) of silk-worms, to pass from branch to branch. (3) of lac insects to spread along the branches, hence also, to multiply.

ca-p-al repr. v., to impart one's vermin or disease to each other : *sikuko alope capala, parkaparka gitipe*.

cal-q p. v., meanings corresponding to those of the trs.: *kakaru oraæ calakana*, a pumpkin creeper has been led on to the roof ; *mari caloā, rua kã caloa* ; *tanarom, sudmoroc ora hanahgonoæ ewagaapukoate caloa*, small-pox is contagious, fever is not ; atrophy of the limbs, leprosy and epilepsy are hereditary diseases.

ca-n-al (1) vrb. n., contagion, the creeper led on to a tree or roof, the silk-worms or lac insects set on trees, the fry or fish dropped into a tank : *nido canaltegee marijana*, this (fellow) got small-pox by contagion ; *sarmireæ kakaru okoæ canal* ? Who led this pumpkin creeper on to the roof ? *aĩnã canalko miado kako goçjana*, none of the silk-worms (or the lac insects) I put on trees, died. (2) vrb. adj, used with *boaga* and

rog : (a) *canal boaga*, a spirit worshipped in a wife's parents' house when he comes over and spoils the well-being in her husband's house : *canal boagagee hatirjadpea mente cañlijanare namjana*, it has been found out by divination, by the husked rice test, that it is a *canal boaga* who persecutes you. Note the saying : *nea canalboagalekang, hurinatege baioa*, this (the plight of people who have eaten with an out-cast) is no worse than the condition of those afflicted with a *canal boaga*, a small fine will be enough (for reinstating them). (b) *canal rog*, syn. of *calq rog*, a contagious disease, an epilemic : *mari duku canal rog tanã*, small-pox is contagious.

cālñi or *caltanñi* noun of agency, a pointsman on a railway line, and generally all agents of actions described under trs.: *caltanñi țarikeate etã lainree jorenea*, the pointsman by moving a lever connects one line with another.

cāl var. of *calan*, colon sbst., behaviour : *en hořa cal cilekã* ?

cala Nag. (Cfr. *calpa*) syn. of *takãta*, sbst., a plank.

cala Cfr. *cal*, *calaō*, trs., in songs, var. of *goçe*, to give in marriage : *gonetałmeategem ruarlena, calatałmeategem naurelen* ! Thou comest back after they have given thee away !

cala (H. *cālñā* ; Sad. *calek, canek*) I. sbst., a sieve, a strainer : *calape bai ituana ci* ? Do you know how to make a strainer ? Note the cpds. *cācala, cunacala, ilicala, sũrkicala*.

II. trs., to sift, to strain : taramara Hopoko iliko *calaea*, taramarakodo enkageko nūa begar *calakedde*, some Mundas strain the rice-beer, others drink it as it is

cala-q p. v., to be strained : ih busqte *calwa*, ne-beer is strained through some straw

calateq, instrumental noun, a sieve, a strainer : Horokorə man da-akanko bāri maqte galanakaan *calate-qho* dodoa, etakodo ih busqteko *calaea*, among the Mundas only rich people use strainers of plaited bamboo, the others strain rice-beer through some straw.

cala trs., to frighten or startle smb. by throwing on him some repulsive insect or animal : ragoentanae, tilminatijunteko *calqta*, he cries his heart out, they have frightened him with one of those large caterpillars which feed on the gāngili plant ; ne hongre tilminatijuko *calqta*, they have thrown a gāngili caterpillar on the body of this child. *ca-pdq* repr. v. : tije to alope *capdq*, durumakame ena hanko kumuteko boroca, do not frighten each other, by throwing caterpillars ; that makes children dream of them and get frightened in their sleep.

cala-q p. v., of repulsive insects, to be thrown on smb. for the purpose of frightening : inia hōrmore miad tiju *calqlena*, enamentee ragoentana.

cala-bq syn. of *darpilqbq* sbst., long wiry hair spreading on the sides and back of the head, instead of hanging down.

calagi sbst., a rocky, shady place

in a ravine or near a watercourse where sacrifices are by preference offered to *ikuhonqa* : uŋko *calagisqte* hankope

calak, *calāk*, *calaki*, *calāki*, (II. *cālāk* ; Sad. Or. *calak*) I. adj., artful, cunning, smart, deceitful, scheming, : niqbi-nās banə, mermer *calaki* leyo, there is no trusting this fellow, he is a very cunning man.

II. trs., to entertain cunning or deceitful designs, to scheme : enka alom *calakileta*, huriadole lelurum-jadmegea, do not use so much cunning against us, we see through it, litly., we recognize thee a little ; Mutru tisingapa ri huro ena *calakipada*, dku ad diguabo khalyko japagatangea, I do not know what Mutru is at just now, but he, the zamindar and the village watchman are taking a lot with one another ; ankagem *calakipada* ? Oho, are these thy tricks ? Dost thou take to such devices ?

calaki-a, *calaki-a* rflx. v., to plot or scheme here and now : *calakintanae*. The context will indicate when the verb refers to the habit : puragee *calakimjana*, iniq karbār alopea, he is a very deceitful man ; have no dealings with him.

calaki-q, *calaki-q* p. v., of an undertaking, to be conducted cleverly, cunningly, artfully : kaji kâ *calakijana* enamente kale darjiana, our case was not conducted cleverly and so we lost it.

calān (Sad. : Mt. *calāw* ; II. *calānī*, invoice ; *calānā*, to march off) I. sbst., (1) a despatch list, an

to direct : *guriu calaōlapia* baisi-kildo kā, I can drive a cart but cannot ride a bicycle. (2) to direct or manage a business, a concern : *nakan mirāo kamiko ale* Hopoko kājāle *calaōdara*, we Mundas would probably not be able to manage such large concerns as this. (3) to give currency to false coins, to palm off false money : *hen* pūcal Maroari nakali tika jālekateo *calaōnare*, that crafty Marwari will somehow put back false money into circulation. (4) to urge smb. to go : *kupulotele calaō pa*, kachara, we urged him to go on a visit, he refused ; *jondāpōlo* far a *calaō* laga-tina, hinuko misi, one has to urge on again and again people to go and partake of sacrificial meat (because they have not at hand the rice which is a prescribed accompaniment), whereas people have to be called only once for a drink of rice-beer (as nothing is required). (5) idm'ly., to help one with a loan on which no interest is to be paid : *samagiti, samaobortanre inī junaō calaōjāleca* ; *abu* Munḍakoredo ensagesagea, dikukoredo mocatandarte jetana kiko opoma, when we have to lie down without a meal, i. e., when we are reduced to starvation, that man always helps us on with a free loan. This is everywhere the custom with Mundas ; but among Hindus no loan is ever given except on interest and on duly signed papers.

ca-p-alaō repr. v., to urge each other to go : *pīṭekina capalaōjana*,

enado, *claudelaukelakina*, they urged each other to go to the market, that is, they said to each other come on, let us go !

calaō-p p. v., to be set a-going, to be directed, to be managed, to be circulated, to have urgency, to be urged to go : *Nepaldi-sunnea takapa* a nere kā *calaōna*, Nepal money has no currency here ; *raḡbahaḡ guli cimin gaudi calaōna* ? How far does a rifle carry ? It'y, how many leagues is the ball of a rifle set a-going ?

ca-n-araō vrb. n., the setting in motion, the speed, the management, the urging on to go : *misa calaōlōte* kae hupleta, dunnāḡipe, being called on e, he has not come, call him a second time ; *nakan calaōlōte* bank rapudo, by such management, the (co-operative) bank will break down ; *calaōlō calaōlō motore* suadimetele maskillepa, they drove the motor so fast that we found it difficult to breathe.

calaōni noun of agency, a driver, a director, a manager. Its particular meaning is determined by the word to which it stands in apposition : *rājea'āōni*, a prime minister ; *bank-calaōni*, a bank director ; *jahajcalaōni*, a ship's captain ; etc.

calaōna (Sad.) sbst., a kind of iron ladle used by blacksmiths to rake the fire : *calaōnate* bapaś senagele garibajada.

cal-bāl, cahal-bahal, jingle of *lāl, bahal*, adj., content, happy, flourishing.

cālā' -g, *cālālahā' -en* rlx. v., to show oneself content, to make oneself happy, to console oneself.

cālā' -g, *cālālahā' -g* p. v., to be made happy, to be consoled.

cālā' -tan, *cālālahā' -tan* adv., modifying *relān*, same meaning as the rlx. v.

cāl-cāl (Sad.) **cāllean** adj., of water, very clear, transparent, pure. *da' cālā' -gā* or *cālā' -kagā*; *cālā' -gā* aume. Also used as adj. noun. *nekan cālā' -kām* *sukua' -redo* *cālā' -kanām* *sukua' -?*

cālā' -g, *cālā' -g* p. v., of water, to become very clear, very pure. *enā' -redo* *pondenge* *taikā*, *nā' -do* *cālā' -jānā*, a while ago it was rather muddy, now it has become very clear.

cālā' -tan, *cālā' -ka* adv., *daridā* *cālā' -tan* *lelā' -tan*; *mo' -cām* *da' cālā' -tan* *aikedā*, she has brought in one pot, and has managed to get quite clear water.

cālcalan, **cālcelon**, **cārcolon**, **cālcolon** (H. Sad. *cālcalan*) I sbst., (1) behaviour, conduct. *ne da' -gā* *netā' -redā* *sanajā' -nā*, *cālcelon* *cālā' -kagā' -taq' -?* This youth wants employment here as a servant, what about his character? (2) a particular custom, also the customs of a race or country. *jā' -jā' -nā* *apā' -nā* *cālcelon* *menā*, *apā' -nā* *apā' -nā* *bugin colonko* *apā' -nā* *bagā' -nā*, every race has its customs: do not, you, give up your own good customs.

II. intrs., to follow a certain custom or practice; *nā' -dā* *cālā' -kagā' -ko* *cālcelonjā' -nā*, they follow now

customs now, days

cālā' -an-g, *cālā' -colon-g*, *cālā' -colon-g*, *cālcelon-g* syn. of *da' -gā* p. v., to be customary: ale disumre *cālā' -kagā* *cālcelonā' -kagā*, in our country the custom is different

cālēka var. of *cālēka*, used mostly by the young.

cal-gōra Has syn. of *hālē* Nag. I sbst., a lift or ride on smb.'s shoulder. *cal-gōra' -nā* *sukutā' -nā* *cālēka' -?* What dost thou prefer? To sit on the shoulder or on the hip? *de' -cāl-gōra' -nā* give me a lift on thy shoulder.

II. trs., to place or carry smb. sitting astride or otherwise, on one's shoulder or neck: *cālā' -aba*, *cāl-gōra' -kagā' -nā*.

cal-gōra' -nā rlx. v., to sit on smb.'s neck or shoulder. *mar' -cāl-gōra' -nā*.

cāl-gōra' -g p. v., to be put or carried sitting on smb.'s neck or shoulder.

cali (Sad) sbst., (1) the creamy skin which forms on boiled milk. Milk forms no part of the Mundas' diet. Hence they have no words of their own for such articles of food as cream, curds, butter, cheese, and do not know how to prepare them. (2) the skin which forms on the water in which rice has been cooked: *dā' -nā* *dirā' -cālā* *Babakilirenko* *kā' -jā' -nā*, the skin which forms on rice water is taloo for members of the Rice sept. (3) the fatty deposit on the surface of water in which sal seeds have been boiled. It is solid at the ordinary temperature: *sat-jomrā* *cālā' -nā* *na' -gā' -līko* *sunum* a.

cālā' -g p. v., of each of those three kinds of deposit, to be formed. *nā' -dā*

calibali

caahira tendare purage *caliwa*, a thick skin forms on the rice water of new rice.

calibali, (II. *calibali*) var. of *cali*, *calibali*, which see

calka-cokoŋ, **calka-colko** intensive of *calkaó*, I. sbst., the spilling of much liquid by the shaking of the vessel. The epd. *calkacokoŋ* is derived from *calkaó* and *cokoŋ*, a little; *calkacolko* is a mere jingle of *calkaó*: ne cature hotokore da taikena *calkacokoŋ* talauterjama, this waterpot was full to the neck, owing to the shaking and spilling it is now half empty; *calkacolko* sakan carutea lokakeda, I stopped the spilling with a leaf on top of the water

II. trs., to spill much of a liquid by the shaking of the vessel. enka ninte da alom *calkacokolore*, do not spill the water by running like that *calkacokoŋ-n*, *calkacolko-n* rflx. v., to spill much water by the shaking of the vessel, and thus wet oneself: tokagee burakeden dupilanjada, goŋa horömoe *calkacokolotana*, not having filled the waterpot to the brim she brings it on her head, thus spilling the water all over her body. *calkacokoŋ-g*, *calkacolko-g* p. v., to get much spilled by shaking: balŋi tiŋkeate nirlere da *calkacokoŋoa*, if one runs with a bucket full of water in the hand, much of it will get spilled.

calkacokoŋtan, *calkacolkotan* adv., so as to spill much of a liquid by shaking: *calkacokoŋtan* dae aujada.

calka-colko syn. of *calkacokoŋ*.

calkaó (II. *chalkina*; Sad. *chal-*

calpa

kach) I. sbst., the spilling of a liquid in consequence of shaking: samundarra *calkaóte* misamisahatuko dubaouteroa, it happens that villages are wiped out by a tidal wave.

II. trs. (1) to spill a liquid by shaking or pushing a brimful vessel, in entrd. to *dũr* or *nkari*, to spill or pour out by holding a vessel a-lant; *dal*, to pour by holding a vessel a-lant or upside down; *ah*, to empty a vessel by holding it upside down: da alom *calkance*, do not spill the water by shaking the vessel. (2) to cause water to splash up by jumping into it, or throwing a stone in it. (3) to toss or shake the water in a vessel.

III. intrs., of water, to toss about, to spurt, to lap over the border: bandara da talarodo kupatana, genare *calkaóditana*, the water of the bund ripples in the middle and keeps lapping over the edge.

calkaó-n rflx. v., to shake oneself much: kilŋi kupiko susuntanreko *calkaóbarana*.

calkaó-g p. v., to be shaken or spilled: dupiltanre da cature *calkaóoa*, misamisado *calkaóuruzoa*, when one carries a pot full of water on the head, the water tosses about and sometimes jumps over the rim.

calni (Sk., II., Sad.) var. of the sbst. *cali*, a sieve, a strainer: *calni* auŋpe eunabu calateŋ, bring the sieve, to sift the lime.

calom var. of *callom*.

***calpa** (? P. *calipā*, rough-hewn logs, in form of a cross) sbst., (1)

a piece of wood shaped to a plank by means of an adze. The Mundas have very little use for such pieces: doors, door frames, stools (generally not more than one in a house), the three blocks of wood which are joined together as component parts of the wheels of their drays or carts, and some, here, in court-yards, a rough shelf to place water-pots on; these are about all the uses to which planks can be put. Never yet did blacksmiths think of turning out saws of any kind. Naturally an enormous amount of wood is wasted in the shaping of these planks. House door planks, generally between 2 and 3 feet broad, are thus hacked and hewn out of fine, large tree trunks, the greater part of which is thus wasted. This kind of plank has generally a thickness of about 2" or more. (2) In songs and sacrificial formulas *calpa* is used as parallel of *gandu*, and means a stool, a seat: "Ape *calpa* *gandu*, miad *calpa* *dubakan-jaruakante* *jigarepe*, *bakirape*: 'Kāgea, ne manoa hon okoḡbu haṭiken-balikena enae omabutan-*cemabutana*' (formula of sacrifice to the ancestors), you, our ancestors, sitting and chatting all on one and the same seat and stool, do speak and say: 'Well, this child of man has presented and offered to us that for which we were worrying and harassing him'".

calpa gandu *subst.*, a stool made out of a plank: *calpagandu* *taktato* *barakana*.

***Calpatia** name of a valley near the village of Buruma: *entare pura* *sawaginate* *hijutanko* *takena* *calpa* *turumete* *njomra* *kajire*, hither people formerly repaired from far away places, to shoot at planks, in cases of sickness or death brought about by witchcraft. Three planks being set abreast upright in the ground, three men had to shoot at them from a distance. Of one of these planks, the witch-finder had said (unknown of course to the shooters): "if this particular plank be hit thine then so-and-so will be the witch responsible for the misfortune". When then the three archers selected that identical plank for target and all hit it, the person named was declared to be the witch.

calpa! Has (*Sad* *j'ipit*) contrary of *ribu*, nickname for people with large buttocks: *miad calpa* *hijulena*, *seno* *bes* *kae* *daritana*, there came a man with such large buttocks that he cannot even walk properly.

calu (*Sad* a soil-scaper, as in use for cotton-fields) N.B. *Calu*, noun of action, and *calujanae*, he has gone to hoe, have always a vocal check; the intrs. is often similarly checked. *L. subst.*, (1) the amount of earth or turf a hoe can cut at one stroke: *nea* *barapi* *calute* *barabariruḡoa*, this (hole) will or can be filled up by two or three hoe-fuls. Oftener in this meaning they say: *barapi* *kuḡlamte*, or *barapisa* *canalute*. (2) *calu*, the action of hoeing: *calu* *cintaa* *eṭegoa*? When will the hoeing start?

II adj., with *hasa*, same meaning as *caluhundikan hasa*, earth heaped up with the hoe: *calu hasa kira-cabajana*, all the earth accumulated with the hoe has been carried off with the levelling plank.

III. trs., to hoe a piece of land: *ne-pipi barsinareu calucakedi*, I dug up the entire field in two days.

calu or *calu* intrs., to hoe, to be engaged in hoeing: *taro kainu taikena*, en *dipi gomkeu bagāne calulaniā taikena*, *calutaniā taikena*, *calujadiā taikena*, I was not there at all, at that time I was hoeing in the master's garden; *miq-ānjia calukena* or *calukena*, I hoed half a day.

calu-n rflx. v., to hit one's foot in hoeing: *kuḏlam rekipe ne hon, kaṭae caluna*, take the hoe from that child, it will hurt its foot.

ca-pau repr. v., to hit each other's tool whilst hoeing: *pantinben, aloben caludaparomea, capuluahange dana*, stand abreast, do not hoe face to face, you are sure to hit each other's tool.

calu-n p.v., to be or get hoed: *netā cimateā calulena?* *saaga roateā cimateā caluna?* When will the plot for the sweet-potatoes be hoed?

ca-n-ulu vrb. n., the hoeing, the striking once or oftener with the hoe; *barapisa canalute barabarioa*, with two or three strokes of the hoe it will be level; *musia canalure* (or *canalute*) *mōre mukia calukeda*, *apimāre gehnōre muka cikate karia caluia?* I hoed a distance of five cubits in one day, why should

I not be able to hoe fifteen cubits in three days? *barapisa canalute* (or *calute*) *gapaeme*, dig the pit two or three strokes deep, or dig the pit two or three times, i.e., interrupting the work, v.g., taking two or three days over it. In the first meaning it is better to say: *barapi kuḏlam gapaeme*.

calu-ader trs., to incorporate in one's rice field a side plot, v.g., an embankment, by leveling it with the hoe: *lataran heriko ania apiko caluaderkeda*, the owners of the field below mine have hoed down my embankment and increased by so much their own field.

caluader-g p.v., (of fields or ridges), to be incorporated in a field by being hoed level: *ne goga barantar-leka locnare caluaderana*, as much of this high field as twice the turn of the plough, has been hoed level with the low field and incorporated into it.

calu-daparom repr. v. to hoe facing each other.

calu-dere trs., to hoe incompletely.

caludere-g p.v., to be hoed incompletely.

calu-gara trs., to dig a pit or trench.

calugara-g p.v., of a pit or trench, to be dug.

calu-hundi trs., to dig up earth and throw it into a heap.

caluhundi-g p.v., to be dug up and thrown together into a heap.

calu-nam trs., to dig and find smth.

calu-perę

calu-perę p.v., to be found by digging.

calu-perę trs., to fill up with the hoe.

calupere-gę p.v., to be filled up with the hoe.

calu-urę trs., to dig up, to take out with the hoe. *paerigara urtanre topaakan keękoia caluuręlg*, whilst digging the trench for the wall I dug up buried tiles; *gava partę barapi kuđlam calu-uręme*, make the pits by taking out each time two or three hoofuls.

cām (II *cām*, leather) sbst., a necklace of braided leatherstrips. When all or nearly all the first children in a family have died in infancy, the next baby receives as namesake a Barę, Gasi or Dom. The namesake is called upon to tie this kind of necklace around the child's neck, so that the spirits may mistake it for a child of another caste, and let it alone *cāmko tolķa*; *Barę ne hon cāme rakapćai*. Before marriage this necklace must be taken off by the namesake or a member of the namesake's caste. For this there is a special ceremony: *cām kae aręguakana* or *cām kae utur-aōakana*, *eilękate arandi baiua*? How can he marry since his leather necklace has not been taken off?

cām I. adj., (1) of wood, seasoned, very dry: *cām sām careortan para-goa*, when one splits with the axe very dry wood it sounds like 'char-chor'. (2) of leather, very dry, hence brittle: *cām ūr kucalere rocodoa*, if one bends or folds very dry leather,

cama

it easily breaks.

II. to allow wood or leather to become very dry: *arkata puragepe cāmķeda*, you have let the rafters become well seasoned.

III intrs., of timber, firewood or leather, to become quite dry: *naagali sarjomsunumłere kām cāma*, if one rub the yoke-strip with sal-oil, it will not become dry and brittle; *sām jetęte cāmłana*, the firewood is becoming very dry on account of the hot weather.

cām-p p.v., same meanings: *naagali sarjomsunumłere kām cā-pa*; *sām jetęte cāmłana*; *ne daru cāmłana*, this tree is perfectly seasoned.

cama, generally *cema* (Sad.; Sk., II *kshamā*) I. sbst., pardon, forgiveness: *anię gumarę cema namoa ei kām*? Is it possible to get pardon for my fault or not?

II trs., to forgive, to pardon: *sobenae cemaķęłķoa*, he forgave them everything.

ca-p-ama, *ce-p-ema* repr.v., to pardon each other: *kape cepemare kām cemaotapeę*, if you do not forgive each other, you will not be forgiven.

cama-p, *cema-p* p.v., to be forgiven, to obtain pardon: *en guma kām cemaoa*, that fault cannot be forgiven.

ca-n-ama, *ce-n-ema* vrb. n., extent of pardon or forgiveness: *goća tola hořoko iniąko gunala, cenemae cemaķęłķoa jętaćę cetanre kīs kae dō-ķeda*, the people of the entire hamlet had wronged him, he pardoned them to the extent of keeping no grudge against anybody.

camac

camac (Sk. *camos*, a sacrificial lalle; II, Sad. *camac* spoon; Mt. *camac*) sbst., a spoon (an implement not used by the Mundas themselves).

camatā-cumutāen rflx. v., of several people, to jump up together from a sitting position quickly and without disorder (connotes presence) of mind): *camatācumutāpanke*, they jumped up all (or many of them) but without disorder.

camatācumutātan, *cumutālek* adv., with *huril*, same meaning as the rflx. v. When there is question of one person only, they say *cumutāken huril*. Of several persons jumping up in succession, one says *cumutāken cumutāken huril*.

camatā-bage syn. of *camatāken huril*, trs. or intrs., to leap over an obstacle clearing it neatly; to take a high or long jump neither falling nor hitting anything: *kulaē lore camatābagelkeda*.

camatābagel-en rflx. v., same meaning. *camatābagel-p* p. v., of an obstacle, to be cleared neatly.

camatā-camatāen rflx. v., to jump repeatedly with force, with little noise and without hitting anything. It occurs also in the compounds *camatācamatāen* to bound in this direction, and *camatācamatāidin*, to bound away.

camatācamatātan, *camatāken camatāken*, *camatāleka* adv., with *kuril*, same meaning as *camatācamatāen*.

camatāken adv. with *kuril* or *kuril-parom*, same meaning as *camatābagel*: *ikirtātem nārenre cokeko camatāken*, *dareko kurilea*, *dardūrtange*, if you

camdarā-cumdurū

approach a pond, the frogs jump suddenly and with force into the water, plump after plump. *Padcaken*, *padcātāken*, has the same meaning.

camatā-parom trs., to cross smth. suddenly with a good jump: *silibile kudaōlīa miad lore camatāparomāg*, we were chasing a deer, it suddenly cleared a ravine.

Camār (Sk. *camākār*; II. Sad. *camār*) sbst., one of the Hindu caste employed in curing skins and manufacturing leather.

camatā-tasāq sbst., *Panicum Crusgilli*, Linn.; Gramineae,—an annual, stout, erect, broad-leaved grass with erect raceme of spikes. The Mundas do not perceive any difference between this and *iri*, but that the latter's raceme is somewhat longer. The seeds serve in brewing beer and are eaten as famine food.

camcur, ili-camcur (II *chircur*) sbst., *Lepidium sativum*, Linn., Cruciferae,—Garden Cress, a small annual herb cultivated in the gardens of Europeans but neglected by the Mundas though they eat it raw with their rice.

camdarā-cumdurū frqt. of *cumdurū*, I abs. n., unevenness of soil: *ne loōare jetan camdarācumdurū banoa*, there are no ups and downs in this rice-field.

II. adj., of uneven soil: *camdarā-cumdurū loōāle karakena kalo dābeldariāda*, we have driven the levelling plank over the rough rice-field but were not able to get it level. Also used as adj. noun: *nekan camdarācumdurūre alope acarāca*,

camḍul

ḍabelkḍka, do not wet-sow in a field so uneven, let it first be levelled.

III. trs., to render the soil uneven, to spoil the evenness of the soil : calubasako atedkkena goṭa loṇako *camḍarḍcumḍurḍkeda*, in spreading out the earth that had been hoed and left in heaps they have spoiled the level surface of the whole field. *camḍarḍcumḍurḍu* p. v., of soil to be made or become uneven : kã itubãsean honko karakena, goṭa loṇoa *camḍarḍcumḍurḍakana*, boys unacquainted with the work have driven the levelling plank, the whole field has become uneven.

camḍarḍcumḍurḍulan adv., so as to render uneven : *camḍarḍcumḍurḍutanko* karakeda.

camḍul, **camḍul-bagel** vars. of *caḥḍur*, *caḥḍurbagel*.

camḍur, **camḍur-bagel** vars. of *caḥḍur*, *caḥḍurbagel*.

camgar syn. of *kulumarsal* (II. *ghato*) sbst., *Clerodendron infortunatum*, Gaert.; *Verbenaceae*,—a shrub from 2 to 6 ft. high, with rose-tinged white flowers and a calyx which becomes red and fleshy in fruit. It bears black berries. The leaves of this plant, with those of the *saparom* and *meral* and the bark of the *hesel* and *tiril*, all five in equal parts (together about 2 lbs.), are pounded and boiled in a covered earthen vessel. The liquid, after straining, is evaporated till it is about the thickness of treacle. It has then a red hue. To this half a teaspoonful of sugar and about 6 oz. of pepper are added and the whole is made into

camkaḍ

pills, the size of a small bean. These pills, one in the morning and one at night, are used against *kôp*, a chest complaint with cough and difficult expectoration. The dry sticks of this shrub are much used to draw fire from wood : *camguḍḍuta* catakeaḍ enagako baiia orḍ miad gol jāta sanḍi baiia, ena enagare itikiḍlere sekerago senagel uruaoa orḍ iie (heolre) salgaḍoa, having split in two a dry *camgar* stick they shape one of the pieces into a "female" by making in it a small excavation with an adjoining groove. This groove is filled with wood-dust, *heol* (generally called for the occasion *i*, i.e., excrements). They take then another dry stick round and blunt (known as "male") the end of which is inserted into the aforesaid excavation and made to revolve rapidly like a drill. Sparks are soon produced and ignite the wood-dust. *Atikir* and *kuti* also give fire very quickly ; with other dry wood the process, though slower, is nevertheless successful.

camka (Sad.; Or. *camkḥā*, *cinkḥi*, *camukḥā*) syn. of *dirka*, sbst., a small pedestal of kneaded clay in the hut, used as a lampstand. This commodity is found in few Mundu huts. Their more usual lampstand is a niche in the thickness of a wall.

camkaḍ-cumkaḍ (derived from *cumkaḍ*) (Sad. *cankḥi-cunkḥi*) syn. of *candakacunduku*, which see.

camkaḍ (II. *camkānā* ; Sad. *camkaek*) I. trs., (1) to cause smth. to glitter in the light, (v. g., an axo, by flourishing it), in contrd. to *gasar*,

to polish metal so that it shines : tarañi alom *camkaõea*, do not flash thy sword about. The simpler expression for this is : tarañi alom *hicina*, do not flourish thy sword. (?) to excite a horse : en dikudo jatrakore hulsamente sadome *camkaõir*, that zamindar is in the habit of making his horse prance at fairs to frighten people.

II. intrs., to shine, to glitter, to flash brightly : *hicir camkaõtana*, lightning flashes.

camkaõ-n rlx. v., to excite oneself, to get excited : jatrata añriko sengre daagradangpiko *camkaõna*, jatra-redoko malkaõbaraña, young people about to go to a fair are very much excited, at the fair itself they parade their fine clothes ; lagome raçakçiçi landisagree bñsaire sadom *camkaõ-barana*, if one pulls the reins and uses the whip at the same time, a horse will get excited, shake itself to and fro.

camkaõ-2 p. v., to shine, to glitter, to flash brightly.

camkarulin rlx. v., to go or run about like one who does not know which way to turn.

camkarulitan adv., modifying *nirbara* or *rikabaran*, same meaning : *camkarulitane* nirbaratana, rikabarantana.

campa-bñ sbst., (1) the flower of *campabābaru*. (?) *Cosmos sulfureus*, Cav. ; Compositæ,—a tall herb cultivated in gardens for its showy, yellow flowers ; rather often met with escaped from cultivation. It is called *campabā* only in Nag. In Has.

they call it *surgunjabā*.

campa-bñ-daru (II. *campā* ; Sad. *campā* ; Sk. *campikā*) sbst., *Michelia Champaca*, Linn. ; Magnoliaceæ,—a tall forest timber tree. It is also cultivated in Europeans' stations on account of its large yellowish flowers, which are exquisitely scented.

Campia sbst., one of the Munda septs. See *kili*.

camṛul, **camṛul-bagel** vars. of *cahṛul*, *cihṛul* bagel'.

camṛa (Sk. II. *camoṭā*, a razor-strap) I. sbst., a strip of raw hide, the strap which unites the yoke to the cart shaft, in contrd to *tundā*, a rope used for the same purpose : araṛā aḷ udapa *camṛate* toḷṭana, the yoke and the shaft are bound (together) with a leather strap. (Must be distinguished from *naṇṇali*, the leather strap connecting yoke and plough).

II. trs., to make into a *camṛa* : neūr tara naṇṇaliṇe, tara *camṛaliṇe*, with this hide make a plough-strap and a yoke-strap.

camṛai adj., of soil, meagre and hard : ne loṇoa punage *camṛaigea*, or *camṛaijana* ; *camṛa* loṇogare lobg banoa, in a meagre rice field there is no deposit of fat earth (mixed with it). The term is also used as adj. noun : nekan *camṛaiko* siu isu sadaḍa, it is very irksome to plough such meagre and hard soil.

cān ? contraction of *cikan*, interrogative adj. : what kind of ?

can (Sk. *kṣan*, a moment) sbst., moment. Generally followed by the postp. *bāri*, only : *can bārira* hijume, come after one moment

only, i.e., come at once; *can būvira* kami, a moment's work.

cān sbst., used by little children instead of *sān*, *sahan*, firewood.

cāna ? **cāna** ? intrg. prn., often used, especially by young people, instead of *cūq*, *cikang* ? What ? *cānam* namakada ? What hast thou got ? *cāng* ? What is the matter ? *cānam* cātana ? What art thou doing ? *cāngte* kape senq-jana ? Why did you not go ?

canāka-manāka, **canka-manka**, **canāka-manāka** (II. *chaūknā* or *chunaknā* ; Sad. *chandka-bundka*) syn. of *caṅkaṅ* and *cāṅcikan*, a jingle meant to denote the appetizing appearance and smell of smth. fried in oil or clarified butter, in contrd. to *caṅcora* and *caṅmarā* which are imitative of the sound of frying. I sbst. : *canākamanāka* enado sunumte' canacorakana, the word *canākamanāka* denotes smth. that has been fried in oil.

II. adj., fried or prepared with oil : *caṅkamarāka* utu kale jomtana, aledo tikicoragele jomtana, we do not, as a rule, eat fried things with rice, we eat stew.

III. trs., to fry or prepare with oil : utui *cankamankajadu*, enado utui poranjada kāredo utu auri hārabore sunume isinsidajada, he prepares the curry with oil, i.e., he pours boiling oil on the stewed curry, or he boils the oil before he puts the curry in it ; matār isinleate jilulq *caṅkaṅāleme*, first boil the peas, then fry them together with the (bits of) meat ; meromjilu apedope *canākamanāka-*

leda aledole tikicorakeda, you have fried the goat's meat, but we simply cooked it.

canākamanāka-q, etc., p. v., to be fried or prepared with oil or clarified butter : sunun lanoa eileka *caṅkaṅkaṅ* ? There is no oil, how can the thing be fried ?

IV. adv., with or without the aff. *ange*, *ge*, *tan*, *tange* : utu *caṅkaṅcaṅkaṅ* katane teartada, she prepared the curry with oil ; dikuko *cankamankako* jomtana, Hindus eat things prepared with oil or ghee.

canaō (II. *chānā*) trs., to filter a liquid.

canaō-q p. v., to be filtered : no boḍe niralge *canaōjana*, phareiangea, this beer is well strained, it is so clean.

canarpad, **carpad** Nag. var. of *canapad*, the sole of the foot.

cancara-bā syn. of *lucancarbā* Has. *kendarijadu* Nag. sbst., Crinum (defixum, Ker.) ; Anaryllidaceae,—a large scapigerous herb growing in the crevices of riverbed rocks. The leaves are less than 2" wide, the scape bears from 6 to 12 white flowers of which the tube is 2½-3" long, equalling the linear lobes.

cancarad-bā var. of *cancarbā*.

cancari I. sbst., a rectangular basket about 18" by 14" and 6" deep, used to dry, v.g., fishes over the fire.

II. trs., preceded by a numeral, to dry that number (stated) of baskets, v.g., of fish : ciminara haikope rōroakadkoā ?—*moḍcancari/akkoale*.

cancur

cancur var. of *cancat*.

canda (Sad.; H. *cānda*, silver, silver-blaze) adj., said of buffaloes with a white spot on the forehead. It is used also as adj., noun *canda* hānupe

canda-p p. v., of buffaloes, to get a white spot on the forehead: *rand kera canda thera*, *mud kera kaṇṇa-akana*, one buffalo has a white spot on the forehead and the other a white throat.

canda, canda-paēsa (H. Sad.) I. subst., (1) syn. of *kāṇṇa* subscription or collection in cash made for some special purpose, in contrd. to *kāṇṇa*, a collection either in cash or in kind: *mimiḍ ganda canda e omkedā*, we have contributed each one anna to the collection; *mimiḍ ganda canda'e aukeda* (or *hāromkeda*), we have collected one anna from each. (2) the quota or contribution made by a family in a khunt-katti village, to the quit-rent paid by the village community to the maharajah or the thakur of Chota Nagpur.

II. tris., to make a collection for a special purpose, to levy the quotas of a village's quit-rent: *mimiḍ gandra canda keda*, we have collected one anna per head amongst ourselves; *mimiḍ gandra canda kedāca*, he has collected one anna from everyone of us.

canda-u reflex. v., to raise a subscription: *candaṭanako*.

canda-g p. v., to be collected: *oraṇṇa momedḍ ṭaka candaḡṭana sarkhāṇaṇṇe*, a collection of one

canda

rupee per family is being made for the *sarkhāṇṇa*.

*The manner in which the royalty or quit-rent due by *khutkatti* villages is collected and handed over and the meaning attached thereto, deserve special attention.

Although every individual villager knows that the cash he contributes is destined to be given to the maharajah, he would on no account make it over himself to either the maharajah or to any of his officials. The only individual entitled to levy the contribution is the head of his village. On him the right of headship devolves only because he is the eldest direct linear descendant of the village founder's eldest son, and as such is natural *personatus pater pater*. Neither will the village chief hand over the contributions collected by him to the maharajah or his officials. He gives it to the *mārāṇṇi* or *mārāṇṇi*, the official representative of the *ṭilla*, *ṭilla* or *ṭilla*. These three words denote a group of villages varying in number from about 10 to 20. The link which unites them together is their common *kūṭi* (sept). They are off-shoots of the same original village and therefore all descendants of a common ancestor. Each of them has its own complete village-organization. They choose a *mārāṇṇi* for the purpose of representing them and their interests before any outside power they may come into contact with.

It is he who receives the contribu-

tions from the village chiefs and hands them over to the maharajah or his officials. On this occasion he gives no account of the number of the contributors nor does he mention anything about lands cultivated by them. He simply presents the amount as the royalty due by the whole *patti*. The joint receipt is made out in his name.

Since this kind of delegation might easily lend itself to intrigues by the *manki* for the purpose of arrogating to himself further powers or undue advantages, the village communities jealously limit the *manki's* rights to the functions just described and deny him any right of interference in the internal affairs of any of the villages of the *patti*. He has as little right or power to exact contributions from individual members of any village as the rajah or his officials. Although he must belong to the clan and be a member of one of the *patti* villages he may never become chief in any of them. In the very village he belongs to, he has no more rights than any of its other members, and even in his own village he may not claim and receive the contributions but from the village chief. The office is hereditary but the village chiefs of the *patti* have the right of deposing the *manki* for any serious fault and of electing another whenever they choose.

Since the office demands a certain amount of time and trouble, the

village chiefs fix the total amount to be collected in such a manner that one half of it goes in free-gift to their *manki*, and only the other half is forwarded to the maharajah. The award of such a privilege to their own chosen representative perhaps bears witness to a praiseworthy self-respect. (For slight deviations from the outlines of these arrangements, see under *khutkati*)

All that has been said may be summed up in the two following propositions: *The head of the individual family* acts only with his own village chief, who derives his right and authority solely from the fact of his being the natural *primus inter pares* in the sense explained above. *The head of the village community* acts only with the *manki*, who holds his office solely in virtue of his election by the chiefs of all the villages.

Two of the immediate effects of this whole procedure are so marked that they force themselves on our attention. First and foremost, by excluding all reference to persons as well as to lands cultivated, this procedure takes from the amount paid to the maharajah the character of a *rent due and paid for the usufruct of land cultivated by the villagers*. Secondly it sets up, round the individual family and the village family, a double wall which screens them from direct contact with every outside power, i.e., with any power not based on and arising out of the very nature of the family itself.

To the question, "Were these two effects foreseen and intended? Were they the reason which inspired the proceeding?" we must answer by a decided "Yes". With regard to the first point, the Mundas explicitly repudiate that whole land system which is implied by the terms *landlord, tenure, rental* and the like. They consider themselves as the real owners of the land they cultivate, and the title they invoke for this is the very old and very natural one contained in the words, *jus prius occupantis*, the right of the first occupant. The Mundas express this claim of theirs both more poetically and more adequately by their stereotyped phrase or reply to all attempts at making the landlord's point of view clear to them: *We have snatched these lands from the claw of the tiger and the fang of the snake, we have ploughed and sown them, Singbonga has given the sunshine and the rain; what has the Diku done? Why should we pay him anything at all?* To the argument drawn from title-deeds they reply: *Our sasan-diris (the memorial stones of our dead) are our title-deeds.* There can be no doubt that among all the claims to proprietary rights there are none so original and so unimpeachable.

A few considerations will show that the second effect is also directly intended: All the ceremonies connected with the Mundas' domestic life from birth to death, show that in their treatment of the individual,

they are guided by those feelings of genuine sympathy and love which the closest family ties so naturally inspire, feelings which convince the child that his parents desire nothing but his best interests, feelings which impel the parent to sacrifice himself for his children, feelings which make the brother trust his brother. The Munda's tenderness for his young children is rather excessive and open to the reproach of weakness. However their laws of inheritance show their attachment to their kith and kin to be no mere sentimentality, but real love. This love is, I admit, crossed at times by patrimonial customs seemingly overharsh, excluding, v. g., a daughter from all share in the family property and disposing of her in marriage without reference to her inclinations. But only a complete misunderstanding or ignorance of the Mundari marriage laws could see any real harshness in this. (See the article on *gogorow*). A close examination will show that all these restrictions work for the individual's welfare. They are designed to keep harm away from the family, on which, more than on anything else, the real happiness of the individual depends.

We have just seen that the Mundas most emphatically claim for families full proprietary rights in the lands they cultivate. Their laws of inheritance guarantee this precious right to all the members of the family, but at the same time

they limit its exercise so that it may not turn to the prejudice of the family, and therefore of the individual himself. Nobody denies, because it is so evident that a son, still under the care of his parents, may never dispose of, or recklessly waste, family property. Less evident is the prohibition to make over to an outsider lands which, by the law of inheritance, are the family's real property. And yet that is what the Munda race does. It forbids any family to dispose of an inch of ground to any outsider without the formal consent of the village community, although it concedes it the fullest exercise of all other proprietary rights over these lands. It is in no way communistic, *v.g.*, it has no objection against such inequalities in the amount of lands possessed by this or that family as arise out of natural causes. But it absolutely objects to any outsider, i. e., any non-member of the village community, acquiring any share whatever in the village-lands.

Why? The only assignable reason is this: An outsider has none of the obligations to, and none of the interests in, either the village community or its individual families which common descent from one ancestor implants in the members of a community. Hence when the personal interest or passions of such an outsider run counter to the communal interest, the community can neither appeal to family instincts nor to the rights and obligations arising out

of family ties. The Mundas see in him what he really is, a foreign element that has somehow got into a living organism this element is sure to ultimately destroy the organism unless the latter succeeds in eliminating it. The Munda race has instinctively realised this. In other words, they have seen clearly that not only the human individual, but also the individual human family, is an organism too tender and weak to stand the pressure, and the wear and tear of public life. This organism is capable of a healthy life and development only in fellowship with its nearest congeners, in the community as realised in the original Mundari village. A further strengthening of this unit by a confederation with similar units belonging to the same class, is the highest state ideal the Mundas seem to have reached, or, more correctly, the only one which was strong enough to survive the pressure of the aggressive outside world.

Even as this view and comprehension of the needs of the individual, of the family and of the village, suggested checks to the exercise of proprietary rights, so it lies at the bottom of the whole procedure for collecting and transmitting quit-rents. Part of the reason was no doubt the knowledge that egotism and other passions may and do impel individuals to acts detrimental to the family and ultimately to themselves. The present procedure coupled with the laws of inheritance are an effective

bar both against the cold selfishness of outsiders, and the unnatural or passionate egotism of family members.

Here then again has an illiterate, oppressed and despised aboriginal race embodied its views and decisions on the most vital of social questions, and offered solutions full of deep, undeniable wisdom, not in volumes of discussions but in the plain simplicity of its rigid customs. These may be summed up in the following five propositions:

I. The family as the real and main source of human happiness must by all means be kept in its natural purity and be protected against all harsh outside influences.

II. Proprietary right is necessary for the family. It is inherent in nature, and therefore inalienable.

III. The use of this right by the individual must be restricted in such a way that it remain in harmony with the rights and interests of the family.

IV. Human labour lays claims to something better than a mere living wage. To restrict it to such a wage is an outrage not to be tolerated.

V. The power called the State, whatever its form, must keep its hands off the family and respect all its rights.

Correctives of and safeguards against the possibly injurious effects of a too rigorous isolation of the family are efficiently and amply provided for by the law of exoga-

my, as will be shown in the article under the word *kulu*.

candaṣ, candaṣi (Cfr. II. *chān*, a bamboo frame for thatching) I. det., the eaves of a roof.

II. trs., to make a roof so that the eaves are at a certain place: *netaribu paerina, netaribu candakara*, let us raise the wall here and make the eaves here, i.e., dip up the lower ends of the rafters along this line.

cundā-ṣ, cundā-ṣi p. v., of eaves, to be put along such or such a line: *horo bardanirpaṣi candakara*, the eaves are at man's height.

candaka-cundaku, candaku-cundaku, (Sad *candā-ṣi* det.) syn. of *candakacundaku*, I. adj., strawn sparsely or in patches here and there: *candakacundaku birko me sima mēabajana*, all the small scattered patches of jungle have been cut this year. It is also used as adj., noun: *candakacundakore kuka ko tarbakema*, there have been now and then here in the scattered patches of jungle.

II. trs., to render sparse, to reduce to scattered patches, to sow unevenly so that seeds come up in patches: *jaa mātē gota simāna birko candakacundakukela*, by cutting the trees and burning, them in order to make fields, they have reduced the jungle in our village borders to a few scattered patches.

candakacundaku-n, candakacundaku-n, cundakacundaku-en rflx. v., to put themselves or remain in scattered groups: *modtare dulpe*, alope *candakacundakulana*, sit down

all together, do not make scattered groups.

candakacunduku-y, *cundukucunduku-y*, *cankadecumkad-p* p. v, to be reduced to patches, to come out in patches: miad birge taikena, jara mate *cankadecumkadjana*, the jungle was in one stretch, it has been reduced to isolated patches by cultivation clearances.

IV. adv., in isolated patches, in scattered groups: ne pirido *candaku-cunduku* omonakina huiia hon herledlekage, this field has come up in scattered patches as if sown by an urchin; *tonararäje etndakacunduku* hatuakana, or *tonararäjea* hatu *candakacunduku* oraakana, in the forest region villages consist of scattered groups of houses.

candar-bandar, **candar-mundar**, **condo-bendo**, **condo-mondo**, **condor-bondor**, **condor-mondor** (Sad) jingles indicative of borrowing of an attire, appearance or shape. I. abs. n, fig., fickleness: ne horoä *condorbondor* eilekate hokao? By what means can his fickleness be stopped?

II. adj., (1) with *lijz*, cloth, (a) the attire special to certain performances. In this meaning the term is also used as adj. noun: *condorbondorlj* lilalere mon buloa, songarato lilajaro aminua lele kũ sukua, when there is a performance in special attire the mind gets captivated, whilst a performance in ordinary clothes is not witnessed with the same interest. (b) a cloth variegated with a pattern of various colours: en lijz *candar-mundar* lolotana. (2) fig., fickle and

inconstant, versatile in finding shifts, excuses and evasive replies: kacim ituana? am erage *condorbondor*, horo what! Thou not knowing? Thou art a nice shifty fellow!

III. trs., (1) to alter someone's dress or appearance, to disguise: miad hon lilare putageko *condorbondortgia* saralekac baiakana, in the performance they have disguised a child very much: it looks like a monkey. (2) to mark someone's body with a badge distinctive of caste or religion. (Syn., in this meaning, of *tikapok i*): apido condontep *condorbondorenjana*, ne hon eia kape *condorbondortgia*? You have marked yourselves with sandal powder, why did you not mark this child also? (3) to change someone's shape: Bagoendi *condorbondortgia* kulajina, the Bagoendi changed him into a tiger. (4) to appear under borrowed shapes: Pancarikutiŕen *candibonga* ente parontan horokoo *condobondokoa*, okodo kularũpte botorakoa, okodo hatirũpte, okodo sadom-rũpte, the Chandibonga who dwells at the place called Pancarikuti appears to passers-by in various shapes frightening one as a tiger, another as an elephant, a third as a horse. (5) figuratively, (a) to give contradictory orders: ne gomke *condorbondorkedlea*: roacpee metadlea enrege alope roacae menleda, this master gave us contradictory orders: he told us to plant and then not to plant. (b) to ask now this, then that, capriciously: hon *condorbondorjad-lea*: mandũ asikena, omaiale do

lale nantana, lalle omāia do gūre nantana, the child is bothering us with its caprices: it asked for cooked rice and we gave it some, but then it wanted cake instead; we gave it cake, and now it refuses the cake asking for mola-ses. *candarbandar-en*, *candarmanadar-en*, etc., reflex, (1) to disguise oneself, to impersonate a character, to masquerade as: *hilariko condorbondorena*: *misa haranlekako samporona*, *ente burialeka*, *hakimleka*, *s'paleka*, *rajalaka*; *enkage hatikuti samporona* *condorbondorena* *meno*, when acting a play, people personate various characters: they dress like an old man, or an old woman or a magistrate or a soldier or a king; the phrase *condorbondorena* denotes this all-round costuming. (2) to make up; to paint one's face or body; to put on special trappings as for the paiki (sword-dance): *paikiko condorbondorakante* *susuna*, sword-dancers paint and attire their body. (3) to assume the shape of certain animals by supposed secret powers. (4) of bongas, to act in various special capacities: *Mahadeocandi bagautina*, *najomena*, *bakribongana*, *cordeacandina*: *condorbondorenae*, *Mahadeochandi* acts in the modality of *bagauti*, of *najom-bonga*, of *bakri-bonga*, of *cordea-candi*: he acts a number of parts. (5) to put marks of colour on the forehead, near the ears or on the chest: *bagoānko pītteko senqante moloare*, *lutur japare*, *kuramre* or *rupik arko condorbondorena*, the Birsaites

when going to market put red marks on their forehead, near their ears, on their chest and shoulders. (6) fig., to act whimsically or inconstantly.

IV. adv., (1) with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *bura*, *rikan*, *lelithan*, *sen*. With *sen* it may also take the affx. *te*: *okodo kulakgete ko* (or *kulakgetko*) *sen*, *okodo getakgete ko sen*, *okodo eordenakgete ko sen*: *candarbandar-teko* (or *candarbandartanko*, etc.) *sen*, some people go about having taken the shape of a tiger and some having taken that of a dog; others prowl about as *cordea* witches: in short, they assume all sorts of shapes. (2) fig., with or without the affxs. *ange*, *ge*, *tan*, *tange*, whimsically, inconstantly. *candarbandar jagatani*, he contradicts himself.

*The belief in the power of certain men to metamorphose themselves into various animals is universal and deeply rooted among the Mundas. I had been but a few weeks in the country when after Sunday service my attention was attracted to a middle-aged man sitting silently in a group with whom I was chatting. He had that week lost in court his last piece of land, and his face bore that expression of sullen despair, which I afterwards saw so often on the faces of Mundas, when ejected by a court-decree or otherwise ruined. After a while he got up and left without greeting anybody. The catechist

told me: "In a few days that man will turn a tiger." My argument against such an absurd superstition made not the slightest impression on any of my hearers. The catechist said he knew the ways of such men, and the others informed me with patronizing composure that a number of their tribesmen really possessed that power, and nearly everyone present had heard of, or known, cases of this in his or some neighbouring village. I next enquired from one of the most intelligent schoolboys, a lad of about 16 years of age. I had soon to make him the observation that as a clever boy, he ought to feel ashamed to believe such nonsense, and that at any rate, as a Christian, he was forbidden to entertain such superstitions. He replied with a perplexed expression on his face, "How can I disbelieve it? We had a maid-servant in our own house, who could turn into a tiger whenever she wanted." Now I insisted on obtaining details and facts, and here is what he said: "Sometimes she pretended to have fever and would lie in a corner and sleep for a day or two without ever saying a word. Our son had young ones and now and then one of them disappeared. One day the woman lay sick like this and in her sleep seemed to complain of thirst. Then my mother gave her a lot of *basidi* (acidulated rice-water). After a while, she woke up and vomited gallons. That very night one of

our small ponies had disappeared. Therefore my mother examined that vomit and found in it bits of pig's hair and pig's meat. Then we knew what she was, and dismissed her." "Had he seen the pig's hair with his own eyes?" No, but his mother had. Bing pressed with the weakness of his proofs, he at last said: "Now I do no more know what to believe! If it were not true, how could all Mundas believe it?"

At first sight there seems to be in this reply a great deal of respect for parents and elders in general. It certainly suffices to make them accept the possibility of the metamorphosis, and once that is admitted, the ordinary Munda, who does not feel the need of accounting to him if for his faith, will readily believe such stories and other still more fantastic. The bulk of the people are in this state of mind, and from them little is to be got in the shape of a consistent account about the prerequisites and the process of the pretended transformation. All are however more or less agreed on the following points: (1) The natural tiger is never a man-eater. (2) Only men, temporarily changed into tigers, attack and devour human beings, because these appear to them in the shape of cattle. While such people roam about as tigers, their human form lies at home fast asleep. (3) About the means by which the transformation is brought about, opinions differ: the most prevalent presuming in the

weretiger, by mistake, attack a man not destined to such a death, his deceased ancestors will suddenly surround him, and frighten away the tiger by the flashes and glamour of their armour.

All this is surely weird enough to satisfy the most abnormal cravings of the credulous and superstitious minds. But how does it fit into the original faith of the Mundas, which exhibits the Creator as a spirit always kindly disposed towards all creatures (see Asur legend) and especially towards men, the children of his predilection? The Mundas call themselves his children; for the only name they have for him in their language is *Hajam*, our first father, the one from whom our race is sprung. The name *Sibabonga* has been introduced with the religious system based on the Asur legend. But, even nowadays, *Hajam* is the usual name whenever the deepest feelings of the human heart are expressed. Into a world ruled by such a father the unanny spirits roaming about as man-eaters hardly seem to fit.

We may see in this a kind of natural complement to the old faith. Do not certain marriage omens threaten those who disregard them with death from a tiger or a snake? Well, *Kulacandi* is only executing Singbonga's commands; he is but a servant of his, just like the ordinary village spirits, *hata bongako*, who, by his orders, watch over the villagers and occasionally punish evil-doers.

This suffices to entrap the unwary, the more so as the idea of a spirit of a man or woman changed into a tiger appeals to the popular mind's hankering after the preternatural. The average Aborigines are lacking in that intellectual consistency which would urge more critical minds to insist on a clear answer to such questions as the following: Why could not the ordinary tiger, which kills a bullock with a single stroke of its terrible paw, execute the order of Singbonga? Since this cannot be for want of power, is it perchance out of respect for men that the mere tiger refuses to kill them? And if so, then why has the snake no such respect? Or are we to believe that it is also a *Candibonga* in the shape of a snake, who causes the numerous deaths by snake bites? Then why not a *Bibacandi* at the side of the *Kulacandi*? The more so as the omens in question always threaten with death by either a tiger or a snake. Whatever answers we may find to these questions, one question at least demands a satisfactory answer, namely, the following: What Munda would ever dare to disregard an omen sent by Singbonga? And therefore what use is there of a *Kulacandi*?

This objection is met or forestalled by the two following doctrines: (1) If the omens portending death by a tiger or snake be overlooked, the evil effects would follow just as if they had been openly disregarded. (2) It is not only in connection with

marriage omens, that Singbonga, for reasons of his own, foredooms some people to such fatalities. (This doctrine is explained under *ranulq*).

It is not easy to see how the first point forestalls the objection. Among all the omens which the Mundas observe with so much care, only the two following were given as fore-dooming to death by tiger or snake : (1) a kite swooping down and carrying off something in front of the observers. (2) the meeting of a whirlwind passing before them. It is difficult to see how either of these could remain unnoticed. But barring this and similar difficulties, this doctrine, that unperceived warnings bring down the same punishments on those who never noticed them as on those who disregarded them, is self-contradictory.

Indeed, as shown in the article under *cir'-uŋ'el*, it is the Mundas' filial confidence in the goodness of their heavenly Father, which impels them to ask for manifest signs of approval or disapproval regarding the arrangements they make for the marriage of their children. Moreover they rely so absolutely on his actually giving them such signs, that they break off at once any arrangement, however favourable it may seem from a human point of view, as soon as an unfavourable omen is received. What is to become of this healthy childlike trust in the heavenly Father, if this new doctrine is believed? Then the omens are no longer fatherly warnings, sent in

response to confident payer; they become veritable traps for those who believe in them. A God punishing those who received no warning quite as much as if they had despised his warnings, is no longer a father but an insidious tyrant. Therefore the only purpose of such a teaching and the only result it can have, is to keep the mind of the people in a permanent stage of anxiety, and force them to consult constantly the sorcerers.

The second point of doctrine may have found ready acceptance in a country, where deaths by snake bite are so frequent and where tiger fatalities, not uncommon even nowadays, must have been very frequent in former times, when all the villages were surrounded with dense forest. This is but one aspect of that gloomy fatalism which destroys joyous initiative and is irreconcilable with the belief in God as a loving Father. The additional doctrine that Singbonga warns those thus foredoomed that they may neutralize this fate by appropriate sacrifices, does not soften the harshness of this dark teaching; it rather makes it worse. For, first, the warnings are so vague and of such common occurrence that, at some time or another they are sure to happen to all men: disturbing dreams, sudden fears and minor accidents. Secondly, the finding out of the appropriate sacrifices is possible only by consulting the ministers of the new doctrine. If

we take all this together with the miseries caused by the belief in witchcraft, we must admit that the insidious grafting of these new beliefs on the old faith has really poisoned the people's life. It is even as the Baranda legend says: " ... and from that day the descendants of the Mundas as well as all the great and small castes of this country catch wizards and witches at the door of the *dhūās* and the *soḥās*. And from that time troubles have arisen in the country in the shape of mutual accusations of witchcraft, of bongas set against people, of broken oaths, and the like ".

Since the Mundas cling tenaciously to the absolute sovereignty of Singbonga and to the belief in his essential goodness, one may well feel surprised at their accepting doctrines which are so inconsistent with this belief. One of the reasons lies no doubt in the fact that the ministers of the witchcraft system never openly attack this primordial belief but do actually invoke Singbonga and pretend that, in the last instance, they derive their powers from him as from the sovereign lord of the spirits they conjure. But the main reason which overawed the Mundas into accepting these doctrines, is no doubt the extensive use the witchfinders and sorcerers make of hypnotism. Thereby they produce very startling phenomena, which the people can neither explain in any natural manner nor deny: so that

they are forced to believe themselves surrounded everywhere by spirits ever inclined and able to harm them in various ways, they themselves having no means of defence except those offered by the sorcerers.

candar-mundar var. of *candar-bandar*.

candi (H., Sad.) syn. of *mpa*, sl. sh., silver.

candi (H. *chāṇḍā*; Sad. *cand*) I. sbst., the rope, also called *candibair*, with which the forefeet of horses, buffaloes, bullocks, goats are shackled or tied together so as to prevent them from running away. It is so arranged that it passes completely round the flock of either foot on the forelegs, with between them a free length of rope of about 4" to 6", somewhat less in the case of goats. This leaves just a little play to either foot but not enough to step; they advance only by raising both forelegs at the same time and hopping onwards.

II. trs., to hopple a horse, buffalo, bullock or goat in the manner just described; also to tie together the legs of a fowl: ne sadome *canditacha*, karedo nira, let him hopple this horse or else it will run away.

candi-p. v., to be hoppled, or tied by the legs in the case of fowls: *apia sadomiko caadiakana*, bariakia jilinaḥarakana, three horses are hoppled, two are tied with a long rope on their neck.

Note the idioms: (1) *candicandi ne honpe lijataia*, you have dressed this

candila

little girl in such a long cloth that it impedes her walk. (2) ando mindi in *candila*? or, ando da cim ddi? Dost thou want to remain idle to do no part of the work?

candila (H. *candila*, silver, silver-blaze, Sad. *candila*) I. sbt. a blaze or white spot on the forehead (of domestic animals); mialuria *candila* marangia, bariakitado lupunigwa, the blaze of one bullock is large, that of the two others is small.

II. adj., having a blaze. Instead of *candila*, *candi* is also used but only of buffaloes; *candi* (or *candila*) lapa; ne sadom *candila* a, cwa togate topaotana, karindom ama kopahonlo kako tkaon, this horse has a blaze not larger than the thumb, if thou buy it thy male children will die off. It is also used as adj. noun. in *et la* clarampe, drive this way that one which has a blaze N. B. It occurs idly, with *lapara*: an old man whose hair is grey only just above the forehead.

candilap p. v., to get or have a blaze: sadom *candilathana*.

candila buzi sbst., a species of black bear with a blaze; it is larger than the ordinary black bear; *candila buzi* etja bupiatce marangia.

candila kuzid Has. syn. of *cadra lampi* Nag. sbst., the White-eyed Buzzard-Eagle, called *candila* because it has a white patch on the back of the neck.

candila tumbuli sbst., a species of wasp with a white spot between the eyes.

candoa, ma:da candoa, dumduri

candoa

candoa sbst., a plant approaching *Tylophora fasciculata*, Ham.; *Asclepiadaceae*. It is a slender twiner with opposite leaves, and is called *dandura candoa* on account of its small globose tuber. This tuber enters into the composition of the ferment for die-beer. *lilla candoa* (so called because its tubers are clustered), *laine candoa*, *lany candoa*, *l. alba candoa*, are the same plant as *adfaal*. This is said to be a trailing creeper of which the stem every day when the sun is in a certain position, turns over itself so that the tip of the stem is over the roots. If a man steps over it when it is in this folded position, he loses his wits (*lila*) or he loses his way (*ad*). Some people think that, as a drug, it induces madness, but this is generally denied. It seems that there is also a *laine candoa* (middle-sized) *candoa* which, some say, is the same as *adfaal*.

candoa (Sad) I. sbst., any piece of metal round, square or triangular, worn on a string round the neck, either as an amulet or as an ornament; a medal.

II. tr., to hang a coin or medal on a string round the neck: ne sikibu *candoa*, let use this coin as an ornament, let us make it into an ornament; betkanko *candoa* taja, they have adorned him with a necklace of many coins or medals.

candoa-n rfx. v., to wear one or several coins or medals on a string round the neck: betkane *candoa-n-jana*.

candoa-2 p. v., to be hung on the neck as a medal, to be adorned with such a medal : ne siki *candoalena* ; betekane *candoašana*.

candoa-siki sbst., a coin which has been perforated and used on a necklace : neado kainā, *candoasiki* daa ! I refuse this coin, it has been used as a medal !

candoa-ṭaka sbst., a rupee to which a ring has been adapted so that it may be worn as medal round the neck. Mundas have adopted some amulets urged on them by Hindu and Mahomedan merchants. There also exists a tendency to imitate the Uraons in wearing some silver coins, though never in the profusion with which they are worn by the Uraons. Their favourite ornament is and remains the necklace of plain and coloured beads.

cāṇḍ, cāṇḍa, cāṇḍo (Sad. *cānr*) syn. of *siṭi*, I. sbst., an oblong, water-tight, shallow kind of basket used to bale out water from a tank or pond, either for irrigating purposes or for emptying the water reservoir altogether so as to catch the fish that may be in it. It is worked by two men each holding in either hand a rope attached to the corners of his side of the *cāṇḍ*. They stand a certain height above the surface of the water, then in wide swing they pass the *cāṇḍ* through the water and, in the same swing, pitch it out on the other end of their reach or swing with a slight jerk. In this way two men bale out a great

quantity of water in a very short time. It is sometimes replaced by a *ṭiṇcāṇḍ*, a kerosine oil tin with four ropes on both sides, two at the mouth and two at the bottom. Each of these pairs ends generally in a single rope. These single ropes are held one in the right, the other in the left hand of the balers who use the tin in the same way as a *cāṇḍ*.

II. intrs., to bale with a *cāṇḍ* : purā huaare anjedotana, ṭuakito kā huraṇṇorṇaḍarṇa, nādobu *cāṇḍea*, the water begins to be very low in the pit, we cannot go on laving it with a *ṭuṇḍi* (which is done in a bent or sitting position), let us now bale it out with a *cāṇḍ* (which is done standing and so permits of throwing the water over a higher bank).

cāṇḍ-2 p.v., used only imprsly. of the possibility of using a *cāṇḍ* : purā huaarakana, kā *cāṇḍoa*, the water is too low down, the *cāṇḍ* cannot be used.

candāl (Sad ; II., an inferior caste of Hindus) I. sbst., 1) lechery or adultery of women, in entrd. to *bharyā* Nag. *biṛṇa* IIas., which are used of men. It is rarely used of such misconduct of girls as can be followed up by a marriage, i.e., of misconduct with a youth of another clan : ne kuṛi aṇḍa *candāl-rateko* bagekja, this woman on account of her adultery has been driven abroad by her husband and his family. (2) only in IIas., lechery or adultery of men. (3) of

ca-n-andaṭ vib. n., the length or rapidity of stepping: *canandaṭe* *candaṇjāda*, *inīṭ* *candaṇ* *jetac*

The name *candi* occurs in one version of the Asur legend as follows: *Candire nigjani Candijane*, those that fell on a *candi* became *Candi-bongas*. This sentence refers to *Marau Candi*, but it is impossible to say what is really denoted by the locative *candire*, because people do not agree as to the residence of *Marau Candi*. Some say that this *bongga* lives in a *sarna* of his own, others say that he resides in a particular field called *candi*. This difference may be explained; in newly founded villages people could afford to have more than one *sarna* or sacred grove; gradually the increasing scarceness of wood forced them to be satisfied with a single *sarna*, and finally there came the time when a number of villages had no *sarna* left, chiefly owing to the relentless rapacity of the zamindars, who had no regard for the religious feelings of the Mundas. In these the field on which the *candisarna* had once stood, continued being considered as the residence of *Candi-bongga* and to be called *candi*. It is more difficult to reconcile with either of these two statements the positive assertion of others that *Candibongga* always resides in a stone some 2 feet high in a *sarna* or a field. The stone is expressly postulated as a necessity. In the first two versions it is a particular place or spot within the village boundary, which is considered as the essential point. This harmonizes well with the general theory about

the tutelary spirits of the Mundari villages. Even when such *bongas* are said to reside in a tree, it is the locality which is insisted on and not the tree itself. If that particular tree be required for some purpose or other, the Munda wanting it may cut it down, provided he first offer a sacrifice to the resident spirit, who is thereby moved to go and reside in another tree of the same *sarna*. In the third version it is a particular object which, as object, becomes sacred and attracts a spirit to take up his abode in it. This is a view harmonizing with Hindu religious thought. It goes a step further in the localization of spirits than the first view; it constitutes a further advance towards Hinduism and a corresponding recession from the Mundari view about the tutelary spirits of their villages. Indeed we surmise that it is a simple copy from the recognized worship of *Mahadeo* as practised by the Chota Nagpur Hindus called *Sadans*. This Mahadeo is supposed to reside in a round stone the size of a hockey ball which is anointed with *sindur* and kept in a Mahadeo temple. Mundas say that this round stone is a *marau candi*. The Sadans also admit 5 other kinds of godlings which reside in small round pebbles called *candi*; these the Mundas call *harau candiko*. Moreover the Sadans themselves call Mahadeo also by the compound name *Mahadeo Candi*, and the names they use for the 5 *harau candiko* are exact equiva-

Candī-bonga

only by propitiatory sacrifices or magic spells so powerful that the spirits cannot resist them. The chandis are believed to be ever ready for any mischief the witches require of them. Such being their nature, it is but natural that they should have no 'day' of their own in that cycle of feasts in which the *pahār*, as religious head and representative of the community, offers sacrifices to the village spirits. Every thing connected with their worship lies beyond the *pahār's* office. It exclusively belongs to the domain of soothsayers, conjurers and witch-finders, and in its rites seems to depend on the whims and wishes of these men rather than on any uniform rule.

But there is no uniformity either in the accounts one hears about the number and kind of sacrifices offered to *Marāṇ Candī* who has acquired a place among the tutelary spirits of the race. Some *pahārs* go so far as to perform a regular Hindu rite, strewing incense (sal rosin) on live charcoals in a leaf-cup and then walking five times around the stone in which *Candī* is supposed to reside, before they cut the heads of the fowls or goats they sacrifice.

Finally there is no uniformity either in the views or beliefs prevailing about the nature of this *Marāṇ Candī*. In a word, there is hardly a single statement made by Mundas about great and small chandis which is not either simply unknown to, or categorically denied by, other

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Mundas. Some say that *Candī* is the same as *Kūṭhonga*, others again say that he is the same as *Marāṇ Buru* or *Mahā Buru*; and again others, who spin out long theories about the *najombongas* (evil spirits at the disposal of the witches and wizards), maintain that all these are always only different names or functions for one and the same spirit and that the latter is probably *Ikerbonga*. But this is denied by others who maintain that all those spirits are ultimately nothing but *Mahadeo Candī* under various disguises.

How can an inquirer be expected to offer something clear and definite on beliefs and practices so imperious to the very people who profess or observe them? The only thing certain in this connection is that the well known haze and doubt floating over such borderlands where two different sets of religious beliefs meet and try to compenetrates each other, illustrates the facility with which new gods and godlings spring up on the fertile soil of popular imagination and indiscriminate credulity. The Munda experiences little difficulty in admitting newcomers into the circle of his tutelary spirits, because these do not in any way threaten the absolute supremacy of *Sinbonga*, who remains their lord and master as well as of every thing else in the universe. If his *pahār* adds a name to the list of spirits to whom he sacrifices, the average Munda takes it for granted that that

spirit is one of the regularly appointed tutelaries of his village. If some more critical head should raise doubts, these will be easily quieted by the reply that the name of the newcomer must be but a variant for the name of some known spirit.

cāṇḍo var. of *cāṇḍ*.

candṛ (Sk. II. *cāṇḍ*) 1 sbst, (1) the moon, treated in the grammatical construction as a liv. bg : *candṛ tetejada*, the moon shines. (2) a month, i.e., a lunar month. The month of the Mundas begins with the new moon and though the month of the Hindus begins only a fortnight later with the full moon, they have adopted the Hindi names in a slightly mundarized form. There are twelve months, but as these give only a total of about 354 days, a supplementary month is added after about 32 months. This insertion is made at the new moon. It is called *malmās* in Hindi, or more often the Hindus call it by the name of the month in the middle of which they insert it, and the Mundas call it by the name of the month after which it is inserted. This then gives an occasional month of two moons, and any month of the year may happen to be so lengthened. The Hindu year begins in the middle of *Caṭ*, i. e., when the *baṭsak* of the Mundas begins. But the Mundas now generally consider the first of January as New-Year's day. At the side of the Hindi names the Mundas also use names taken from feasts celebrated or from agricultu-

ral operations performed in particular months. The following list gives the most current ones. Though there is no fixed correspondence between these lunar months and the Gregorian calendar. We subjoin an approximative correspondence which gives at least a vague idea of the place each month occupies in the year according to our notions.

baṭsakcandṛ (H. *baisākh*; Sk. *baisākh*) April. Also *hercandṛ*.

jete candṛ (H. *jeth*; Sk. *jyeshṭh*) May. *asarcandṛ* (H. *āṣāṛh*; Sk. *āṣāṛh*) June. Also *karaccandṛ*. The first half of this month is called *setakucnibanda jete*, and the second half *urḍḍḡ*.

suṭancandṛ (H. *sāwan*; Sk. *śrāwan*) July. Also *roacandṛ* Has., *roccandṛ* Nag.

bhādorcandṛ (H. *bhādr*; Sk. *bhādr*) August. Also *indicandṛ* or *marṃmicandṛ* and, in some places, *karamcandṛ*. *kuarcandṛ*, *kuarasincandṛ* (H. *kuār*; Sk. *kāświn*) September. Also *dusārcandṛ* and *jomnaḍacandṛ*.

kartikcandṛ (H. *kāṭik*; Sk. *kārttik*) October. Also *sohorāicandṛ*.

agħancandṛ (H. *agāhan*) November. Also *irgcandṛ*.

puscandṛ (H. *pūs*; Sk. *pañṣh*) December. Also *dikūṃgecandṛ*.

magecandṛ (H. *māgh*) January. The 2nd fortnight of this is called *golamage*.

paguncandṛ (H. *phāgun*; Sk. *phāl-gun*) February. *Bācandṛ* is the end of February and the beginning of March, independently of the

candū

phases of the moon.

candūcandū (H. *cail*) March. Also *guputucandū*.

N. B. (1) In some places the *indi* (*marai*) feast is celebrated in *karlik*, hence in these places *karlik* is also called *indicandū* or *maraicandū*. The explanation of the second series of names is given there where those words occur in their alphabetical order. (2) *Jonon aḍ cati, hasagara aḍ hoḍogirin, kupilel sen aḍ cēreupī sala moḍ candū bitarre hobag lagatinaa*, birth and chati, burial and shaving ceremony, the consultation of the omens on the part of the bridegroom's family and the same on the part of the bride's family must take place both within the same lunar month.

II. trs., in connection with a nl, (1) to spend so many months over smth.: *miḍ candura kami landiateko apicandūkeda*, in their laziness they have spent three months over a work that should have been finished in one. (2) to condemn to so many months prison: *hakim ne horoko jole tucandūladhoa*, the magistrate has put these men in jail for six months.

candū-n rflx. v., in connection with a nl, to remain so many months: *bar candū mentee hijulenae upua-candūnjana*.

candū-gg p. v., in connection with a nl, (1) to be somewhere so many months: *nīḷdoia apicandūggatana nerege*, it is three months now since I am here with him. (2) to be condemned to prison for so many

candū-mulu

months: *tisia mukadima hasajana, tarako bucandūjjana miḍ horodo tucandūjjana*, order was given today in court, some got two months, one man got six months. (3) idly., (a) of a child, to be so many months in the womb: *cimine candūkana?* How many months old is the child thou art bearing? (b) of women, to be pregnant since so many months: *ne kupi apicandūkana*, this woman is with child since three months.

candū-bg sbst., Itly., the spittle of the moon, a kind of white froth found in balls, the size of a cherry, on grass in the fields. It contains the grub of some insect.

candū-candū, candū-mutiḍ, candū-parted adv. of time, monthly, every month, month by month, month after month: *candūcandū momoḍe tala tulabia omamea*, I will give thee wages of five rupees a month. N. B. The English adj. monthly, as, v. g., in the phrase: monthly wages, must be rendered by the genitive form *candūga*, of the month: *candūga talab*.

candūcandūra duku sbst., menstruation: *ne hona candūcandūra duka auri ctegoa, kabu gonāia*, she is not yet menstruated, let us wait before giving her in marriage. Amongst the Mundas menstruation does not entail any social uncleanness or disability.

candū-mulu sbst., the West: Occurs only in songs: *Siagiturora, ho gatinā, kanṭarabā mondolmondol; Candūmulurea, ho saagaia, nuliā*

nuračbarač.

The jack flower of the East, O my friend, is very fragrant.

The mango flower of the West, O my companion, is in dense spikes.

candū-muṭiq syn. of *canducandū*.

candū-parted syn. of *canducandū*.

cani? (a contraction of *cikani*)
interrogative prn, which one? who?

can (denotes the idea of bifurcation) trs., (1) to bifurcate. (2) to climb a tree by taking the trunk between the outspread legs and then raising one-self by pressing the inner thighs to the trunk: etāta darule *caṇca*, kita darudo kā, ena candia-kanatele dēa, all other kinds of trees we climb by holding on to them by means of the thighs, but the palm tree cannot be climbed that way, we climb it with our feet tied together. *caṇ-ḡ* p. v., to be or get bifurcated, to bifurcate: hora *caṇakansā* hatu leloa, there where the road bifurcates the village is visible.

caṇbača (Sad.) I. abs. n., hot temper; ne hoṛo *caṇbača* mena.

II. adj., hot tempered: *caṇbača* hoṛo kadračtaboa, a hot tempered man gets easily angry.

caṇbača-n rlx. v., to give way to bad temper: *caṇbačanjana*.

caṇbača-ḡ p. v., to take the habit of not controlling one's temper: ne hoṛo *caṇbačajana*, he has got a temper.

can-can I. sbst., flatness or little inclination of a roof: ne oṛaṛa *caṇcaṇ* juguturūratape, malkunṭa ṣalanagilero ṭaūkaoa, correct the

flatness of this roof, give it the ordinary slant, if you raise the king p st it will come all right.

II. adj., very flat, too little slanting: saūṛioraṛa *caṇcaṇ* saṛima jeroa, a thatched roof which is too flat leaks.

III. trs., to make a roof, an umbrella, etc., very flat, with little or too little inclination, so that the water does not flow off readily: oṛape *caṇcaṇkeda*.

caṇcaṇ-ḡ p. v., of a roof, an umbrella etc., to be made too flat: catom *caṇcaṇana*.

IV. adv. with the aff. *aṇge, ge, ḡge* (1) with little or too little inclination: *caṇcaṇgepe* sarimakeda, you have made the roof too flat; enado *caṇcaṇge* lelṭana, it looks very flat. (2) modifying *tiṇḡua*, to stand with feet wide apart, with legs stretched out: *caṇcaṇge* tiṇḡuakana.

cāṇ-cāṇ imitative of the sound of middle-sized cymbals, in entrd. to *kāōkāō* or *āōāō*, imitative of the sound of the largest kind of cymbals, and *cāṇcāṇ*, imitative of the sound of small cymbals. I. sbst., the sound: hola aīuḥ apeṇ *cāṇcāṇ* aīumjadlo taikena, yesterday night we heard you clapping middle-sized cymbals.

II. adj., with *sari*: *cāṇcāṇ* sari aīumṭana.

III. trs., to clap cymbals: kartale *cāṇcāṇjada*.

cāṇcāṇ-ḡ p. v., of cymbals, to be clapped, to produce such a sound: maraṇa kartal *kāōkāō*, talamana-gateṇ *cāṇcāṇḡod*, *hupinaṭeado cāṇcāṇḡo*

cāɿcōɿtē adv., modifying *sari*, being shaken in the vessel has been heard twice, maybe some one is pouring it out again and again.

caɿ-couɿ, caɿ-maɿ (Sad. *caɿcouɿ*) imitative of the sound of frying, in contrd to *canakamanaka* and *caɿkko* which mean to fry. I. sbst., the sound of frying: *caɿcouɿcat* aumla ci?

II. adj., with *sari*, same meaning: *caɿcouɿ sari* loloakan tacare sunum duljare kārdo puritan sunumre jāna hāraɿjare hoboa, the sound of frying is produced when oil is poured into a hot vessel or when smth. is thrown or poured into boiling oil.

III. trs., to fry (copulative of the sound): haku sunumte *caɿcouɿkɿɿ*, he fried the fish in oil.

caɿcouɿ-p p. v., to get fried: neɿtu *caɿcouɿakana* ciɿa? Is this a fried rice relish, or a cooked one?

caɿcouɿtan adv., with a frying sound: ciɿāko utujada, *caɿcouɿtan*ko ɿkajada? What rice relish are they preparing? One hears the sound of frying.

caɿ-cuɿ (Sad.) imitative of the sound of water shaken or stirred inside a vessel. I. sbst., the sound so produced: *caɿcuɿ* barɿa aumla, hoɿdo kain lɿlja, I only heard the stirring of the water, I did not see the one who stirred it.

II. adj., with *sari*, same meaning: *caɿcuɿ sari* aumgtana.

III. trs., to shake or stir noisily water in a vessel: dā caɿuce *caɿcuɿcɿda*.

caɿcuɿ-p p. v., of water in a vessel to get shaken or stirred noisily: karsaleka dā *caɿcuɿana*, okocjā dulbarajada, the sound of the water

being shaken in the vessel has been heard twice, maybe some one is pouring it out again and again.

caɿcuɿtan adv., (sounding) like water stirred in a vessel: dāko usraobarajala enage *caɿcuɿtan* aumgtana, they are again and again pouring water from one vessel into another, that is what makes a *caɿcuɿ* sound.

caɿdal-caɿdel, caɿral-caɿrel

(Ch. *catahacand-ke*) frequentative of *caɿdi*, used of a field in which there are several patches where the paddy has not come out or has died. As adv., it may take also the afxs. *tan* and *tange*.

caɿdel, caɿrel II. (Ch. *cinda* I. adj., with *tan*), a patch (in a field) where the paddy has not come out or has died: *caɿdel* taɿdlo ne kooare apita mena. Also used as adj. noun: en *caɿdel* baba reotam.

III. trs., to destroy the paddy over a patch in a field: aɿa locoɿdo bakiko *caɿdel* koda.

III. intrs., of a patch in a rice field, to become bare: neɿkodo garaote *caɿdel*tana.

caɿdel-p p. v., (1) of the paddy to be destroyed over a patch in the field: locoɿ bakikote *caɿdel*ana.

(2) same as intrs., garaote *caɿdel-p*tana.

IV. adv., with the afxs. *ange*, *ge*, *gge*, modifying *omon*, *rikoo*, *lelo*.

caɿga I. sbst., three piled sticks on which people, who thresh grain by trampling on it, lean with their hands in order to steady themselves: cɿtanre *caɿgareko* salɿdaɿina.

cauga

II. trs. (1) to use (three sticks) for piling them: ne opad tarabu *cauga*, tarabu sānea, we will use some of these saplings as piled sticks, and some as firewood. (2) to stride across smth., in entrd. to *tarom*, to step across smth.: hagatega horomoe *caugaba*, he strode over the body of his own brother.

III. trs. *caus*, to cause to stand with legs wide-apart. This occurs in the phrase *parkomre cauga*, which describes one of the punishments formerly inflicted by the village panchayat. The culprit was made to stand with outspread legs on a native string-bed and his feet tied to the sides of the frame. He had to remain in this uncomfortable and soon painful position for so long a time as was ordered by the panchayat. *parkomre caugika*, they inflicted on him the suppliance of standing with legs wide-apart on a bed.

IV. intrs., (1) to stand with legs wide-apart, in entrd. to *tanta*, to sit or lie with legs wide-apart: *caugakete*, he stood with legs wide-apart; kupi *caugalere* giu aṭikaroa, it is shameful for a woman to stand with legs wide-apart. (2) to take a stride: balsa *caugale* en daruina tebaea, I will reach that tree by striding twice, i.e., in two strides.

cauga-2 p.v., (1) of sticks, to be piled: cakarge *caugaakana* upun horoleka saḍdarinbu ituiā, the three sticks are piled broadly, four of us will be able to steady themselves

caugai

on them. (2) to be crossed in one stride: ne dui taromdo kā taromoa, *caugalerido caugaoa*, one can not pass over this stone by an ordinary step, but if one take a long stride one can pass over it. (3) to be subjected to the torment described above: *parkomre caugaleua*.

caug-aiqt vrb.n., the length of a stride: *caugale* *caugali*, jangia enken orejuna, he made such a stride that his trousers tore with a sharp sound.

caugi-ru intrs., or *caugurua* reflex. v., to come on walking with legs wide-apart: *caugurubale*, *caugurubalanu*.

cauga-cauga adv., modifying *sen*, to walk with legs wide-apart, to walk straddle-legged: kisarakanao *caugacaugas sen*, he has itch, he straddles about.

cauga-idi intrs., or *caugadi-a* reflex. v., to straddle away: *caugadi-jadie*, *caugadiatalaue*.

cauga-keseḍ trs., to bar the way by standing across with outspread legs; duare *caugakeseḍketa*, he barred the passage through the door. *caugakeseḍ-2* p. v., of a passage, to be barred by someone standing across with outspread legs: duar *caugakeseḍakana*.

caugar, *congar* trs., to break off a twig at its junction with the branch (used only in songs where it is a parallel of *pete*, to break off a branch in the middle):

Seārire, seārire, seārire nundibā,

Bakārire, bakārire, bakāriro ban-grubā.

Seāine mundibā lo noko : gope p te-
keda ?

Bakāine lanagrubido cinae gope
*caṅgāra*ked ?

Senderako, jilibejilib senderako pete-
keda,

Kareṅgako, jol bejoloh kareṅgako
*caṅgāra*ked.

In the hedge there were jessamines
and acacia flowers. Alas ! Who
broke them off ? It is the hunters
with their glittering weapons who
broke them off.

caṅgāra trs., (1) to tear off
branches of trees ; in this meaning
it is syns. with *caṅgāra*. (2) to
tear badly a cloth or the like ; in
this meaning it is syns. with *ore-*
caṅgāra : goakan sadom didiko
*caṅgāra*ka, the vultures have torn
into shreds the skin of the dead
horse.

caṅgāra-g p.v., (1) of branches, to
be torn off the tree : ne koto eskarte
kā *caṅgāra*oa, it is not possible for
one man alone to tear off this
branch. (2) of cloth and the like,
to get badly torn.

ca-n-aṅgāra vrb. n., the extent of
tearing : *ca-n-aṅgāra*e caṅgārakeda,
turaṃakantgate suba jakede caṅ-
aukeda, he tore off the branch in
such a way that the tree is split
down to the roots.

caṅgāra-caṅgāra Nag. var. of
*caṅgāra*oṅra.

caṅga-tala trs., to stand over
smth. with outspread legs and feet
wide-apart : lōre *caṅgatala*akada,
tarasaṃ baṅ tarasaṃ handiṛijanre lōr-
rege uṅgoa, he stands astride the

ravine ; if on one side or the other
the border were to give way he
would tumble down.

caṅgatala-g p.v., to be bestridden
by one who stands with the legs on
either side : lōr *caṅgatala*aukanre
uṅgoa boro mena, when a ravine
is spanned with the legs there is
danger of falling.

caṅgira I sb-t., a rectangular
basket made of bamboo slices,
having a length of 2½ cubits, a
breadth of 1½ cubits, and a depth
of about one foot. It is used on
marriage feasts to contain the cooked
rice.

II trs., (1) to use for making such
a basket : ne maḍ tara kancipe,
tara *caṅgira*aḍpe, make *kanci* baskets
with half of this bamboo and *caṅgira*
baskets with the other half. (2) in
connection with a nl., to prepare so
many basketfuls of cooked rice :
maṇḍiko *apicaṅgiratada* kajā jom-
caboā, they have prepared three
basketfuls of cooked rice, perhaps
it will not be all eaten up.

caṅgira-g p.v., in connection
with a nl., of cooked rice, to be
gathered in so many *caṅgiras* :
maṇḍi *apicaṅgirajana*.

caṅgola I. adj., with *caṅu*, a broad-
mouthed earthenware pitcher. *Caṅ-*
gola is sometimes used alone in
anger as a nickname : thou large-
mouthed fellow !

II. trs., to make waterpots with a
broad mouth : ne kumbar caṅuko
puraḡee *caṅgola*aḍa, begar
caṅgolate kāci baiṭ ituana, this
potter always makes his waterpots
very broad-mouthed, he seems

not to know how to make them narrow-mouthed.

caŋgola-n, *caŋgolabaŋa-n* 1flx. v., fig, to gape, to stand open-mouthed : enka aŋom *caŋgolabaŋa*, jãgeko landamea, do not gape like that, everybody will laugh at thee.

caŋgola-g p. v., of waterpots, to be made broad-mouthed : tara caŋu *caŋgolaakana*, tara kãrãsaakana, some of the waterpots are broad-mouthed, some are narrow-mouthed. *caŋgolage*, *caŋgolãge*, *caŋgola-caŋgola* adv., broad-mouthedly : soben caŋuko *caŋgolagee* baikeda, he has made all the waterpots with a broad mouth.

caŋka-maŋka var. of *canãka-manãka*.

caŋkaõ (Sad. *caŋkack* ; II. *chaũkũ*) syn. of *canãkamanãka* and constructed in the same manner, but the adv. is *caŋkaõte*.

caŋki var. of *caki*.

caŋko I. sbst., the action of drawing the *gira* net through the water towards oneself : cirpiko anjednamotan taikena miŋ *caŋkoregeŋ* miðsakamleðkoa, the water being nearly exhausted the *cirpi* fishes were found together in some deeper places ; in one drawing of the net I caught a whole leafful.

II. trs., to draw the *gira* net through the water towards oneself. The d. o. *gira* may be expressed or understood : apisaia *caŋkola* miado hai kana tãkedkoa, I drew the *gira* thrice but did not hit on a single fish ; apiupunsa giria

caŋkola miaŋ eskar haia *caŋkona-mana*, I drew the *gira* three or four times but caught in it only one fish.

caŋko-g p. v., of the *gira*, to be drawn through the water : jambar jãtako ne debare caŋukana kã *caŋkooa*, crooked, branched scrub-wood has been thrown into this pond, it is impossible to draw the *gira* net through it

caŋ-maŋ syn. of *caŋconã*.

caŋ-parom, **caŋga-parom** trs., to step over smth. with a stride : lõre *caŋgaparomkeda*, he strode across the ravine.

caŋparom-g, *caŋgaparom-g* p.v., to be crossed with a stride.

caŋgal caŋgel var. of *caŋgal-caŋgel*.

caŋgel var. of *caŋgel*.

caõ-caõ var. of *cãgã*.

caõra (II. *caur*, low land ; Sad. *caura*) adj., with *loõra*, a terraced rice field of the third class : *caõra* loõnkore raueuni herakana. Also used as adj. noun. There are five kinds of terraced rice fields : (1) *lõõa* loõõ, always covered with water ; (2) *iler* loõõ, low fields in which the same varieties of rice as in *lõõa* loõõ may be sown ; (3) *caõra*, *caõra* loõõ, the lower fields on the slopes ; (4) *badi*, *badi* loõõ, the higher terraced fields ; (5) *caŋibadi*, the highest terraced fields. *caõra-g* p.v., used only in the df. past, instead of the adj. : ne sokora-*ra* loõõako purate *caõrajana*, hupia-te ikira, the fields in this valley are mostly of the third class, few are

Caōra-bōnga

capā-capi

of the second class.

Caōra-bōnga subst., one particular kind of the spirits introduced by the Asur legend: those who fell on the high fields became *Caōra-bōngas*.

capa (H., Scl. *chōp*) I. sb. t., an impression, a print, a picture: kaṭeṛa *capa* otere tamgge mandako metā, the impression left by the foot on the ground is what they call a foot print; dā, gunko, *capa*, do give me a picture, &c.

II. trs., to imprint, to print, to draw a picture, to photograph: kitaḷko cilekako *capā* ne-kan Ranchi lelakada, this time I have seen in Ranchi how they print books, tire scai lotanjanci puerice aṛa tu *capātala*, having put ink over his hand he imprinted it on the wall

capa-n rllxa, to sit for a picture, to let oneself be photographed: cāpani hiṇakana, oko okoepe *capuredo*, dola! The photographer is here, if some of you want their likeness to be taken, come on!

capa-g p. v., to be or get printed, imprinted, depicted, photographed: am olakad Mundako duran *caproa* ei? Will the songs of the Mundas thou hast written down be printed? *ca-n-apa* vib. n., the action, the amount or extent, the result of printing, imprinting, depicting, photographing: pura jete marsalakana, *capa* kā taṅkaca, the light is too crude, the photo will not succeed; *capa* kā taṅkajana, hejobejotan rikajana, the printing has not been done well, it is illegible; nea okēa *capa*? Whose print,

imprint, picture, photo, is this? *capa* capakedkoa mid hoto jaked kae sarku, the photographed them to the last; misa *capapire* api kilasen i-kulhonko capakedkoa, taom *capapire* soben sarakan i-kulhonko capakedkoa, the first time, he photographed the boys of three classes, the second time, he took the photo of all the other boys of the school.

capa capi (Scl. *capapet*; Mt. *kāpātapt*, slaughter) I. sb. t., despotic exercise of power, oppression, tyranny: ne disumre saōḷko antiko hiṇure rajako *capapet* takena, before the coming of the Europeans, there was despotism of the kings in this country

II. adj., of power, undisputed, unchecked, despotic, tyrannic: mkua hanc *capapapa*, their power there is undisputed, unchecked, they can, v. g., force people there to carry things for them without any remuneration.

III. trs., to rule despotically, to tyrannize: Angraji sarkar disum calōdōe calōḷpada, *capapido* kae *capapapala*, the English Government administers the country but not despotically; Bandgāren Jogmonsia rajado kae taikena iminreo entāren hoṛeko *capapajakoe* taikena, Jogmonsing of Bandgaon was not a rajah and nevertheless he tyrannized the people of his neighbourhood.

capacapi-g p. v., to be oppressed, tyrannized: Siṇadisum okosaokosado rajakote *capacapiakano*, certain parts

capa-copo

of Singbham are governed despotically by their rajahs.

capa-copo (Sad.) syn. of *sitasata*, *calicata*, *sotacata*, I. sbst. the peculiar noise made by ducks when they run their beaks about in water or slush in search of food: *koroko capacopos* aumtana ri kã? Doest thou hear the ducks running their beaks about in the slush?

II. adv. with *sari* *capacopo* sari, the sound just described.

III. intrs., of ducks, to run their beak about in water: *loroko macara lo edoko capacopocapacopo*, the ducks are running their beaks about in the slush of the courtyard.

IV. trs., of ducks, to eat up south on the surface of the water: *dare cauli herakan taukena, sobenko ca capacacabotada*, there was rice strewn on the water the ducks have eaten up everything.

capacopos reflx. v., same meaning as intrs., mod. *sanj ne talaoe koroko capacopojana*, the ducks have been running their beaks in this tank for half a day.

capacopo-g p. v., to be eaten up by ducks on the water: *soben cauli capacopocabajana*.

capacopotan adv., modifying *aum*, *rika*, *reka*, *rika?* *soben cauli capacopotan rikajana*.

capacuri I. sbst., the sound made by splashing about in shallow water: v. g., in water standing in rice fields during the rains: *capacuriri* aumla, I heard the splashing through shallow water.

II. adj. with *sari*, same meaning:

capacuri

capacuri sari aumla. In songs it occurs with *sarari* waterfall:

Jilimhi seretare kãri nara kuri
kicari nara kuri.

Capacuri aragore gani ca sobode,
kora, gamca sobode kora,

Kicari nara kuri, kicari natutana,
kicari natutana.

Gamca sobode kora, gamca budestana,
gamca budestana.

On the smooth and shining rock is a woman washing a cloth by beating it against the rock.

Near the noisy waterfall is a man washing a gamcha by rubbing it gently. O cloth beating woman, the cloth is carried off by the current, O gamcha rubbing man, the gamcha floats off.

III. intrs., to produce that sound by running in shallow water: *tembe dare uriko capacurijana*.

IV. trs., 1) to splash the shallow water about by running in it: *dare capacurida*. (?) trs. caus.: *urikos capacuridkora*, he drives and makes the cattle run in the shallow water.

capacuri-a reflx. v., to splash wilfully in shallow water: *marita sonepe, alope capacurina*, walk slowly, do not splash the water.

capacuri-g p. v., of shallow water, to be splashed about when one runs in it: *tembe dare nijare capacurina*, when one runs through shallow water it gets splashed about.

capacuri, *capacuritan* adv., splashingly in shallow water: *capacuritan* nirbarajada setahonkina, the two young dogs are running

capađ

and splashing about in the rice fields.

capađ (II. *capet*, extended palm, a slap; also *capaf*, a slipper) I. sbst., blacksmith's bellows (syn. of *cipua*).

III. intrs., to put down the whole sole of the foot at the same instant, as is done by people kneading smth. with their feet or by soldiers marking time, i.e., stepping without advancing; in entrđ. to *canđaq*, to step forwards, to move on by stepping, and *tega*, *tiga*, to tread on smth. whilst walking: *neree capađkeda* entee kuřilkada, he put his foot here and then jumped.

III. trs., to knead with the feet: *keeq baiiteq nâřuka hasare arq hasa mesaleateko capadea*, after having mixed red earth with the loam out of which roofing tiles are to be made, they knead it with the feet. Note the particular meaning arising out of the Mundas' practice of catching all the fish remaining in reaped rice fields. Arranged in long lines at one end of a field and moving slowly backwards, they mark time, so to say, treading straight down through the slush to feel for fish with their feet. Every fish the foot feels is taken out with the hand and slipped through the gills on to the slice of bamboo on which they carry the fish caught. Hence *capađ* means to search for fish in reaped rice fields by feeling for them with the sole of the foot: *gořa hatu haku sabtekoa, hanta lořonare hai capađtanem neldaria-*

capađ

koa, the people of the whole village are gone to catch fish, thou canst see them in the rice field over there trampling backwards in the mud.

capađ-q p. v., (1) to get kneaded with the feet: *paeri tapae ha-a ađ iřa baii hasa kâ itiroa mendo capađ-janci* enkateko lagađřa, *keeqhasado capađkeate itirire enaa řańkaoa*, the mud destined for raising a wall or making bricks is not kneaded with the hands, but when it has been kneaded with the feet, it is used as it is; not so the mud destined for tiles: this, to be properly prepared, should be kneaded with the hands after it has been kneaded with the feet. (2) of fish, to be felt for with the soles of the feet: *ne lořonaren haiko gapajăko capadoa*, maybe to-morrow the fish in this rice field will be caught by the trampling process.

ca-n-apađ vrb. n., (1) the sole of the foot; the pedal of a bicycle, of a sewing machine, of an harmonium: *canapađrenq janumjana*, I got a thorn in the sole of my foot. (2) the catching of fish by the trampling process, its manner, its result, i. e., the fish caught: *haiko cana-pade capađkedřkoa, gořakantee alarabaratađkoa*, he trampled the mud for fishes with so much force that some were quite dead when he picked them up; *nikudo aińa canapađko*, these are the fish I caught in trampling the mud. (3) the kneading of mud with the feet or its extent: *misa canapađle kâ kabujana, basikedateko capađrûpakeda,*

capad-ür

it was not thoroughly worked by a first kneading; after letting it stand for a night they have kneaded it again; keeq baii lo-oddo *cana-paḍko* capaḍkeda, enare miado gurguñi kam namea, they have kneaded with their feet the tile loam in such a way that you will not find in it a single hard nodule.

capaḍteq sb-t., instr. form, a pedal, a treadle: baiikalra *capaḍteq* tekad-ore kā calaḍbeseoa, when the pedal hits the frame at each turn the bicycle cannot be worked properly.

capad-ür, capua-ür sbst., the leather of a blacksmith's bellows.

capad-urum trs., to recognize or notice smth. by putting the sole of the foot on it: loḍoraḍ baii *capad-urumkṛa*, in the rice field he became aware of a fish on which he had put his foot.

capadurum-q p. v., to be felt under the foot and recognized.

capad-uruxa syn. of *tegaurnuq*, I. sbst., the demarcation of a plot of ground by walking around it: gonora dole bapaia kana, *capaduruxa* do auri hobaoa, we have agreed about the price but have not yet demarcated the boundaries.

II. trs., to demarcate a plot of ground by walking around it.

capaduruxa-q p. v., of a plot of ground, to be demarcated by walking around it.

capai, capoi Ho. syn. of *tabiri*.

capa-kagaj sbst., blotting paper.

capal sbst., (1) in Nag. buttocks, of larger animals, as horses, bullocks, swine. (2) in Has. buttocks

capal-copol

and upper thighs of the same. It is never used of men, except as a joke: uñko *capalreko* ṭupundakoa, they touch the bullocks with the goad on the buttocks.

capal-q p. v., to grow, or have grown, such or such buttocks and upper thighs: ne uñi beṭekane *capal-akana*, this bullock has huge buttocks; amdo keṭalekam *capalakana*, thou hast thighs like a buffalo's.

capal-copol (Sak.) cfr. *copolcopol*, I. sbst., imitative of the sound made by heavy animals splashing slowly through shallow water or by things falling heavily and continually in shallow water: gaṇi japaṇi uli uñ-taure *capalcopolinṛa* aṭumṛa, I heard the sound of mangoes falling heavily and continually in the brook.

II. ad'j., with *saṇi*, same meaning: *capalcopol saṇina aṭumṛa*.

III. trs., (1) to throw continually heavy things in shallow water: cinṛakope *capalcopoljuda*, saṇi bāriṇa aṭumjada? What are you throwing continually in the water? I hear only the plumps. (2) to splash slowly and heavily in shallow water: dṛe *capalcopoljuda*; dṛee *capalcopol-juda*.

capalcopol-en rflx. v., to walk slowly and heavily in shallow water, in entr'd. to *capacurin*, to run lightly and fast in shallow water: haṭi loḍoraḍe *capalcopolen-tana*, the elephant walks slowly splashing in the rice field.

capalcopol-q p. v., (1) to be thrown or fall heavily and continually in shallow water: barsinaṭaṭe banda-

capāō

the boundaries of the village. There they abandon a tiny newly made winnowing shovel, a necklace, bracelets and other such things, as they do in the ceremony to drive away an epidemic. It is particularly difficult to expel Hangkarbonga or Karam-bonga, as these, when expelled from one house, generally enter after a few days some other house belonging to the same khunt.

capāō u. tllx. v., to cover a whole place : *pu'ako piri'kuturko capāō-jana*, the locusts have invaded all the high fields.

capāō-p v., (1) to get covered all over : *pu'akote capāō-kara piri'joneabagea*, nothing will remain on a field invaded by locusts ; *kara gota ho'moe capāō-kana*, his whole body is covered with itch. (2) to get possessed by a spirit : *oko bon-gateo capāō-kana* ? (3) idmly. *ndurire gota ho'mo dako capāōna*, in drowsy people get their whole body full of water.

ca-a-apāō vrb. n., the possession by a spirit, the number of cases of possession, the man possessed : *oko bon-gax capāō-tee nekatana* ? Through the possession of what spirit is he in that state ? *Curindo capāō capāō-kōa, mōrturui ho'oko miāḍ ḡlareko balutana*, the shades of women who died in childbirth have taken possession of so many people that five or six are mad in the same hamlet ; *ne balu ho'oro oko bon-gax capāō* ? This mad fellow in the possession of what spirit is he ?

capārās

Capāō-bonga sb. t., a spirit who has taken possession of a man : *Capāō-bonga* uruagiritama, they are expelling a spirit, they are exorcising a man.

capa-onol sbst, print *capa-onol-don* paraodaria, tionoldo kae paraodaria, he can read print but he cannot read handwriting.

capar (Or, a piece of low wet ground dug for the cattle and salted at common expenses) I. sb. t., water which in the rice fields stands or oozes in the footprints of buffaloes : *kara uriko napantea, caparida* k rako napantea, *kara* earth is the meeting place of bullocks (who come to eat it) whereas water which oozes in the footprints they made on previous days is the meeting place of buffaloes (who come to drink it).

II. ntis. *ke'ako darisokorareko caparidada, urikodo gatalocoreko karaakada*, the buffaloes have taken the habit to go to the fields near the village spring in order to drink the water which oozes in the footprints they left on previous days whereas the bullocks have taken the habit to go and eat *kara* earth in the fields where the stream formerly was.

capārās, capārasi I. sbst., the alternate bending of the teeth of a saw : *ne arax caparasi* kam ḡauka-keda.

II. trs., to bend the teeth of a saw alternately to one side and the other : *ne ara caparasitam*.

capārās-g, capārasi-g p. v., of a

capar bandi

saw, to get its teeth bent alternately : ne ara ʔaŋkage *capārasia-kana*.

capar-bandi (II. *chappar-bandi*, the price of thatching) sbst., a house tax levied there where municipal administration has been introduced.

Capar-candi syn. of *Andha candi*.

capar-cipir (Sad.; Or. *chapar-cheper*) syn. of *capacupi*, which see.

capar-dā sbst., same as *capar* : *caprida* kerako kūhko sukun, buffaloes like to drink the water which oozes in their old footprints.

***capar-ili** sbst., a cap of rice-beer which, on the Sorai feast, is put on the ground before the *mahara*, village cowherd, and which he has to sup on all fours, shouting *mā*, like a calf, when it is empty.

capāra factory term, I. sbst., (1) thin sheets of lac (shellac) as prepared in the factories. (2) the same crushed before being exported. N. B. Though *êrêko*, stick lac, and sometimes also *cāūriko*, seed lac, are grammatically treated as liv. lgs., *capāra* is always treated as inan. o. : *capārae* (or *capārakoe*) calānkeda, he has exported shellac.

II. trs., to prepare shellac : Mundure êrêkoko *capārajadkwa*, or cāūriko *capārajada*.

capāra-g p. v., of stick or seed lac, to be reduced to shellac : êrêko *capāraqtana*, cāūri *capāraqtana*.

capārate adv., in the form of shellac : êrêko *capāratee* calānjadkwa.

capāra, capra I. sbst. There are two kinds of *capāra* : (1) *oṛaca-pāra*, called *durmus* in Hindi, a

capāra

wooden or iron rammer or floor beater : *capāra* durura ōṛq meredra menā. (2) *kumbhacapāra* or *tapt*, (II. *thāp*) a small wooden beater used by potters, and also by masons, when the latter have to beat con rete on the upperfloors or terraces, where the use of the heavy rammer would be destructive. It is a small wooden block with an horizontal handle ; when it is used on pottery the sheet of clay is steadied on the innerside with a second *capāra* which has the form of a bull and is likewise fitted with a handle.

II. trs., to stamp or beat with a *capra* : ne oṛq *capāraepe*, beat this floor ; kumbarko caṭu cākāredo hūṇageko baijada, *capāraekateko* maraajada, potters turn the water-vessels on the wheel to a small size only, it is by beating with a wooden millet that they broaden them out ; mundula baagulara saṛima tūpiteko *capāraea*, the roof of a terraced house is beaten with a wooden mallet.

capāra-g, capra-g, p. v., to be beaten down or beaten out with a *capra* : ne oṛq kā *capraakana*, the floor of this house has not been beaten.

ca-n-apāra, ca-n-apra vrb. n., the beating with a *capra*, its force or extent : *canaprako* caprakeda sabōrote sobolereo hūṇage gaōoa, they have beaten the floor so firmly that even with a crowbar one can cut it but slightly ; *canaprako* caprajada, tala gaūdiate saṛi aṭumotana, they beat

capāraō

the terrace with such force that the sound is heard half a league's distance; *misa canaprate kā jataō-bēsjana*, orq *caprakatepe*, in the first beating the floor has not been pressed down firmly, go on beating it; *misa canaprate caṭu kā tearoa*, *kanekaneko caprakateā*, a waterpot is not ready after one beating, they beat it over again and again.

capāraō capraō (II. *thaprā* a slap; and *taprī*, clapping of hands; Sad. *thaprāk*) syn. of *tabri* and *caṭakan*, constructed like *caṭakan*, but not used in the repr. v. Moreover this word is used only in displeasure or jest.

capāṭi (II. Sad) I. sbst, a very thin unleavened kind of pancake. Flour is kneaded into a tough dough with a little water, then rolled out into a very thin roundish sheet and slightly fried in a pan or flat earthen vessel with no more oil or ghee than is absolutely necessary to prevent it from being burnt. The Mundas have not yet taken to this handy Hindu article of food. The nearest approach to it is their *laḍ* IIas. or *holoḥ* Nag., dough of rice or millet flour, made into a cake more than half an inch thick and cooked in oil.

II. trs., to make into pancakes: *niminua holonabu capāṭiia*, so much flour we will make pancakes of.

III. intrs., to make pancakes: *ciminupe capāṭitada*? How many pancakes have you made? *porohkorepe capāṭiia ei*? Do you make pancakes on feast days?

capi

capāṭi-u p. v., of pancakes to be made: *moḍ dali capāṭiakana*, a basketful of pancakes has been made.

caped var. of *ceped*, used as a nickname in connection with *mū*: *capedmū*, pugnosed fellow.

capi trs., (1) to wipe off smth. wet: *hon meḍḍa capitaine*, wipe the child's tears. (2) to rinse or wash lightly, v. g., a stain, a cloth, pots and pans, grains or vegetables (before cooking them), sand (in search of gold): *Burumagoraro si-daman samārom capitanko taikena*, formerly they were washing the sand for gold in the Buruma stream; *hapakanmea*, *rembeḍ capitankam rikantana*, be silent, thou keepest repeating the same thing, ltly., thou actest as if rinsing the first stomach of a ruminant animal.

capi-n rflx. v., to wipe off from one's own clothes or body, to rinse or wash lightly one's own body, or the clothes on one's body: *gaō lolo dāte capinme*, wash thy wound with warm water.

ca-p-apu repr. v., to wipe or rinse each other: *deara gaōkina capapikena*, they washed the wound on each other's back.

capi-2 p. v., (1) of smth. wet, to be wiped off. (2) to be rinsed or washed lightly: *kā sartalakan uḍ seker-age capioa*, a mushroom which has not yet opened out is soon rinsed clean; *ne garare samrom capiotana*. (3) of earth, to be washed away by the current: *ne loēonara lobq capijana* (or *atugirijana*), all the fat soil of this rice field has been wash-

capi-amin

ed away. (1) idmly.: *purā garada alope omāia, potae capioa*, do not give him much fresh water to drink, his bowels will be washed out, i.e., he will have a stool after each drink.

ca-n-apa vrb. n., the wiping or rinsing, its amount, the object wiped or rinsed: *rembed misa caapite kā pareioa*, the first stomach of a ruminant animal cannot be cleansed in one rinsing; *caapuko capikeda caūlire miado lupy banoī*, they have rinsed the rice so well that not a particle of bran is left in it; *aiñā caapire miado lupy kā tāina*, there never remains any bran in the rice I wash.

capi-amin, capi-aminā trs., (1) to cleanse thoroughly with plenty of water, to wipe thoroughly: *ne hon capiamintape*. (2) idmly.: to purify, to declare purified from a social defilement: *apute bayāo kupi dā-kāia, honkodoko capiamukedkhou*, their father has taken for wife a blacksmith's girl, but they (the panchayat) purified the children, admitted them into the caste.

capiamin-en, capiaminā-en rflx. v., to wipe or wash oneself thoroughly.

capiamin-ə, capiaminā-ə p. v., (1) to be wiped or rinsed thoroughly. (2) to be purified from social defilement: *hagarapakiako uruakedkinaa, kili capiaminjana*, they have expelled the two who committed lechery within the sept, now the sept is pure again.

capi-caūli sbst., rice which has been rinsed before cooking: *dikuko capi-*

capka

caūligeko joma, Hindus wash their rice before cooking it.

capi aō (Sāl *cap'āch*) trs., to pour water on smth. in a recipient so as to cover it entirely: *utu cap-luōkedu*, she has made a watery stew in which the solid particles are swimming; *ne caura bibire dā capilāōlam*, pour water on the paddy in this vessel, so as to steep it.

caplāō-p. v. *laba cature caplāō-kana*, the paddy in the pitcher is steeped in water; *ntu caplāōkama*, the stew has been made watery with solid particles swimming in it, *ilire dā caplāōkama*, water has been poured so as to cover the fermented mass of rice beer (before it is squeezed out).

capka (Sāl) I. sbst., ulcerous stomatitis, a pretty common disease of the tongue extending sometimes to the lips. It consists in small, whitish, ulcer-like pustules covering the whole tongue and preventing people from taking any solid food. It is painful and sometimes takes a long time to cure. *capka namakāia*, he has ulcerous stomatitis.

II. adj., affected with ulcerous stomatitis: *capka horoko le mandi omakope*, to those who have got stomatitis give rice cooked into a paste.

III. intrs., to be suffering from this disease. The active form is used only in the prst. ts.: *mandi kae jomdarīae capkatana*, he cannot eat cooked rice, he has stomatitis. In the other tenses the passive forms are used; *mermere capkalena*,

cāpkaṅgōso

he had severe stomatitis.

ca-a-apha vrb. n., used of the attack or the severity of the stomatitis. *cauphate* capkajana, garadā nūjareo lē hasukja, he got such stomatitis that his tongue ached even when he drank fresh water; *masa cauphate* bugbena, etā somteko capkatana, the first attack of stomatitis was cured, he has a relapse.

cāpkaṅgōso (Sad.) sbst., a hairpin with an ornamental head. It is in brass when made by the Malars, in iron when made by the Barars.

caplinal, **captimān** (Cfr. *capao*) trs., to invade a country, to cover the whole country, used of men only: *gotā disumko caplīmānheda*.

caplīmān-en, *caplīmān-en* illx. v., to settle all over the country: *gotā disumko caplīmāncajana*.

caplīmān-p, *caplīmān-p* p. v., to be all over the country. Jikilata piṇire mapā bobalena imtān dikujati Coṭa-Nagpuricko govcabajana, nādo etā somteko *caplīmānjana*, the Hindus in Chota Nagpur were exterminated in the Jikilata battle (in Mundari songs all battles take place on the Jikilata high ground), now they cover once more the whole country.

capoi var. of *capai*.

capoṇḍa adj., with *landī*, *duri*, *bulu*, a bottom with broad buttocks. Also used as adj. noun and nickname.

capoṇḍa-p p. v., to get broad buttocks: *bulukinae (duriī, landiī) capoṇḍagiṇiakana*.

capoṇḍage, *capoṇḍage* adv., with

caprasi

leip, to look broad-bottomed.

caprās (H. Sad.) sbst., a badge, generally a large oval brass shield bearing the name of the office or employer of a peon. This is fastened on a band of generally red cloth worn over one shoulder and closed under the opposite arm, so that the shield rests on one side of the chest.

***caprasi** I sbst., a servant wearing a clasp or buckle (*caprās*). Court peons always wear such badges. Hence their name of *chaprasis*, a word which in the Mundas' mind is equivalent to something like: *one of the modern village plagues*. For if there be no missionary or conscientious mission servant in the village, the chaprasi never leaves it without extorting some money and a good feed. He must be given the finer kinds of pulses, pearl-ree, milk, clarified butter and spices, all delicacies not to be found in the average Mundari village, above all he must have cash, the more the better. If the family to which he serves a summons has none of these things its head must, by means of a loan, find them as speedily as possible. In return for his trouble he is then presented with a summons which, if he could read, he would not understand, because it is couched in Hindi. The few cases of resistance to exactions and non-attendance at the court generally meant much trouble. An *ex-parte* decree against the absentee Mundari defend-

caprasi

ant was followed by the attachment of his crop, and the sale of his cattle for arrears of rent (of rent often not due at all, or paid twice over already) and all this under the orders of the same chaprasi who had brought the summons or a confrere of his accompanied this time by the *daroga* (subinspector of police) and his *sipais* (policemen), whose irresistible and unlimited power are proverbial all over India. The rural police and the chaprasis are as a rule good friends, and therefore irresistible. No wonder then that the appearance of the man with his high turban, his glittering plate and his solid bamboo club, especially in the good old times and in out-of-the-way places, used to upset and terrify the village community. Whom will he pounce upon this time, with his summons, this dreadful man, who enters the village, without taking the slightest notice of its chief? He rudely asks the first person he meets the whereabouts of the man against whom there is a case for arrears of rent or for an ejectment from land coveted by the zamindar. He then struts off to order his victim about personally, against all customs, rules and laws of a millennial tradition! Well might the Mundas say as they did, *etā oledisum hijātana*, another world is coming on us! The chaprasi was the first and ominous forerunner of developments which however well intentioned, brought little good to the Munda race. He was soon

caprasi

followed by the money-lender's chaprasi. One walked in the wake of the other. The constant lawsuits forced the Mundas to borrow money under conditions which to the European mind are simply appalling because absolutely ruinous. The money-lender's chaprasi had until pretty recently, the habit of settling down as a sort of guest in the debtor's house, he exacted his food and a daily wage (*peadukurea*) varying from 4 annas to one rupee or more, until the debtor had borrowed from anywhere he might, the interest or capital claimed. But the worst type of chaprasis the Mundas were ever plagued with, were those of the so-called coolie-catchers or 'man-sellers' as the Mundas called them. In addition to these, private individuals sometimes dressed themselves up as chaprasis and made collecting tours for their personal need and greed.

All these chaprasis gave themselves out as real Government officials and as a rule their misdeeds were by the hopelessly gullible Mundas laid at the door of Government. During a famine all the pagans within a radius of over 10 miles around my mission station refused the easy loans offered by Government, because (they said) after the famine the chaprasis would come and carry them off to the Assam tea plantations. It was only after I took over the money and gave it out in my own name, assuring them that it was to be repaid to me and not to any Government

servant, that they consented to accept the help they were so sorely in need of. It is difficult, perhaps impossible, for anyone not personally acquainted with Indian circumstances, to understand that even the best intentioned and most humane officers are simply powerless against such abuses in the ordinary course of things. I hope to make this statement good in other articles. The purpose for which I give here these particulars about the doings of the chaprasis, is to bear out the following apprehension of mine. Up to recent times the Munda's house and the Lhantkatti village have continued sanctuaries into which no stranger dared to stray, except under the guidance of the village chief and just as far as he allowed. Now that these sanctuaries have been desecrated by uncontrolled foreign intrusion, and the zamindar may even go the length of importing non-Munda families onto lands of which, by law, he has dispossessed the owners, there is little hope of the Munda long continuing to exist as a separate race or at least as a coherent community.

Alas! Mundari polity has remained too simple and confident, too interlocked also with its own ancestral family and village organization (as described under *apandi*, *bibaba*, *canda*), to survive the sudden inroads of the rougher, grasping, and although externally more brilliant, in several essentials less truly civilized Hindu world.

II. trs., to engage sub. as a chaprasi,

to charge a servant with chaprasi work: *caprasihē dho*.

caprasa-a reflex. v., to engage oneself for chaprasi work, to undertake chaprasi work: *caprasa-a*, v.

capras-i-g p. v., to get engaged or employed for chaprasi work: *hont-t* *lova caprasathā*.

III. Occurs in the compound *sa-gol-caprasi*, syn. of *sa-gol-pā-ti-caprasi*, (the latter being a corruption of the English) sbst., fire-guard in the reserved forest.

**Capra-si*, *Singbonga caprasi-lā*, a spirit who carries the souls of the deceased to Singbonga for judgment. This seems to be a recent addition to the beliefs of the Munda, borrowed from the Hindus who ascribe this function to *Lakṣ*, their Pluto.

caprasi-kami-s b. t., chaprasi work: *caprasikam misalekam kamiakada cika?* Hast thou ever worked as a chaprasi?

capri (Sad. Or.) I. sbst., a bare shelter against rain and sun, a small roof on four poles, used mostly by merchants on the market ground. In connection with *garu* it means the cover of a cart: *garu capri banoa enamentele lumjina*, there is no cover over the cart that is why we got wet.

II. adj., with *ora*, a small roof on four poles, a merchant's shelter.

III. trs., to erect a merchant's shelter: *cimintako capriakada?* How many shelters have they erected?

capri-g p. v., of such a shelter, to be erected: *ner pitre upunia capriakana*, there are four merchant's shelters

capra

in this market.

capra var. of *capāra*.

capraō var. of *capāraō*.

capu trs., (1) to touch for the purpose of finding how smth. feels, how it affects the sense of touch ; to feel, in entrd. to *jutid* which simply denotes touch or contact. Hence to feel the pulse to find whether smth. has fever : gomkeā song alope *capūta*, gordal ti, do not pass your hands over the gentleman's coat, you, with your dirty hands ; bērea *capūta*, I passed my hand over his head in order to feel it. (2) to put one's hand and press it on a painful part. (3) idmly, with *mon* : as d o., to find out by observation smth.'s character and ways of acting : gomketare aūrigeq dasinterena, mēron kain *capukeda*, I have not yet engaged myself definitively as his servant, I have not yet studied his character (1) syn. of *tanum*, to catch fish (prawn only) by feeling for them in the water with one's hands : hai-koe *caputana*.

capu-n rflx. v., (1) to examine the feel of one's own body. (2) to put the hand and press it on a painful part of one's own body.

cap-apu rej. v., to feel and examine with the hand each other's body.

capu-u p. v., to be felt or pressed by the hand : nari *capua* tor mente **rua** menā ei banca, the pulse is felt in order to see whether there is fever, or not.

ca-n-apu vrb. n., the act, the way the amount of feeling with the hand or of pressing the hand on a painful

capua

part : misa *canapute* duku kao munda-keda, at one feeling he could not make out the sickness ; baīda *canapute* hasutaina rabaljana, under the pressing touch of the doctor's hand my pain diminished ; *canapuko* capukia miq hoq hokatai miq hoq, iminreo duku kako piendarijana, they felt him over the one after the other, nevertheless they could not find out the nature of the sickness.

capracapra, *capucaputo*, *capubarate*, adv., by feeling here and there, by feeling again and again, by groping after smth., by groping one's way : ankan nubare *capubarate* karedo kã senoa, in such a darkness it is impossible to move except by feeling one's way : *capucaputeq* senbaratanaina jalaakana, I have to feel my way, I am blind ; *capucaputegeq* naintala, I found it by groping about for it in the dark ; lai *capuacapuako* landatana, they hold their sides with laughter.

capua Nag. **capaḡ** Has (Sad., Or. *capua*) sb.t., bellows. The bellows used by the *barac*, i.e., the aboriginal blacksmith, are altogether different from the triangular single-nozzled hand-bellows used by the Hindu blacksmith called *lohar*. They are as ingenious in their details as the weapons and traps of the Mundas generally are and have the great advantage of giving a brisk uninterrupted blast which smelts iron ore in a comparatively short time. The simple furnace is called *kutē* (see fig. 1 of Pl. XXVI). Fig. 2 shows the bellows ready for work in the vill-

age smithy, while figure 3 exhibits one of the pair of bellows on a scale allowing of easy view of details. The detailed parts are :—

(1) A very solid wooden bowl, broader at the top, where it measures $12\frac{1}{4}$ ". (See Pl. XXXVIII, 1, 2, 3). Its height is $5\frac{1}{4}$ "; the sides or walls are 1" thick except where the blowpipe is inserted. Here a portion of the wall juts inwards about $3\frac{1}{2}$ " at the top thinning down to 1". It is $2\frac{1}{4}$ " broad and 4" high so that it leaves $1\frac{1}{2}$ " near the rim only 1" thick. (See Pl. XXXVIII, fig. 2, the section of the bowl and fig. 3, its inside view). This considerably strengthens the wall on this side and allows a long bamboo blowpipe being adapted to it without danger of breaking the bowl. This thickness of the wall is the more necessary as the blowpipe, 32" long, must slant downwards from a height of 3" to the nozzle tube which is level with the ground. A wall only 1" thick could never bear the strain.

(2) The two bamboo blowpipes from the bellows to the earthen nozzle in actual contact with the fireplace, are each about $1\frac{1}{4}$ " thick, and 32" long. The extremities inserted into the nozzle are always knots in the bamboo. This serves a double purpose: it gives additional strength and allows of a bore much smaller than the natural bamboo cavity. The blast forced through this tiny aperture is thus considerably increased. To keep the blowpipes steady whilst the bellows

are working, a stone must be placed on them.

(3) The most essential part of the apparatus is the raw goat skin covering for the wooden bowl. The manner in which it is fastened is highly ingenious. It is tied firmly round the outer rim, and yet given free play for an up and down movement. In the centre of this covering there is a round aperture just over one inch in diameter serving as a valve. Through this passes a chain hooked to a flat piece of wood shaped as shown on Pl. XXVI, B. This piece is destined to raise the skin again after it has driven the air into the pipe. To the other extremity of the chain a rope is fixed, the chain and rope together measuring 27". The free end of this rope joins a slanting bamboo firmly embedded in the ground so as to have, over the centre of the bowl, a height of 27 plus $5\frac{1}{2}$, i.e., $32\frac{1}{2}$ " above ground. The bamboo measures 5' 8" from the issuing point to the rope. Thus the piece B always presses against the inner side of the skin cover. Hence, as soon as the operator's heel, closing the valve and treading the skin, has emptied the bellows, the bamboo springs up again lifting the skin cover. The withdrawal of the heel naturally causes an instant influx of fresh air. Another difficulty had to be overcome by the inventor, viz., since the heel of the operator must hermetically close the valve, it

was necessary that the chain should not impede the heel and moreover that there should be no loss of air between the heel and the chain. The latter effect is obtained by the constant pressure of the piece B against the air hole. The removal of the chain to the rim of the aperture is effected by a means as ingenious as it is simple; the lamboo springs instead of being parallel to each other, slightly diverge. Hence the ends to which the ropes are attached are not exactly above the two apertures, but far enough on their right and left to keep the chains and obstructors tight against the opening unoccupied by the operator's heel. A little water is kept at the bottom of the bowl to keep the covering goat skin moist and supple.

(1) The mud or earthen nozzle (fig. Δ, Pl. XXVI) is made of kneaded earth and baked in the sun. It is 6" long. At its outer end, where the blowpipe joins it, it is 6" broad and 2 1/2" high. It tapers at its outer end to 2" in diameter, the end near the furnace being only 1 1/2".

This piece is set into the ground in such a way that its larger opening is flush with it. It then slopes down gently so that its other end reaches well below the fire. Since the smithy is always cut in the open, exposed to all winds, it would not do to have a charcoal fire above ground.

The bellows are actuated by the

alternating rising and depressing of the heel. The blower stands facing the fire and works with a wobbling motion.

To the question 'Who was the inventor of this ingenious apparatus?' no satisfactory answer can at present be given. That the Mundas now occupy a country, in which a race, further advanced in material civilization was once living and ruling, seems well proved by the excavations recently made by Mr. Sarat Chandra Roy, the author of *The Mundas and their country*. Whether that race was of Aryan, Kolarian or Dravidian origin is not yet definitely settled. But a close examination of the human remains found, and maybe still to be found, will no doubt decide the point. The Munda at any rate identify that race with the Asuras figuring in the legend on which their present system of public worship rests. The Asuras were famous iron smelters. The legend maintains the supposition, that the Mundas were living side by side with them. It is therefore not unreasonable to suppose that it is from these people that the present aboriginal blacksmiths, or *barāḥs*, inherited their present notions of their art.

Note the idiom *capurree dē*, to mount on the blacksmith's bellows, used of Munda women when they marry a blacksmith, because the wife of a blacksmith has to blow the bellows for him: *capurree dē-jana*, she has married a blacksmith.

capua-dāu syn. of *lapirihāu*, sb-st., the two bamboos serving as springs to raise the bellow skins after they have been trodden down, as described under *capua*.

capu-ba:ga (tr. and intrs.), to feel and pass one's hand here and there over smth., to grope about; to fumble after smth.; to feel one's way in the dark.

Note the idioms: (1) *kupelko acilalipa kura'a capua i:to* (or *capuhacilalipa*), gu! arrived unexpectedly, I try to think out a way of getting wherewith to feed thee. (2) *niho capuhacilalipa kani ka calaboa*, if one touches his bull with the hand only, now with the goad, the work will not progress. (3) *hitakole jomecabatola*, *hacadi tebakameile capuhacilalipa*, there we are! Sowing time has come and we have eaten all the paddy which should have been kept for seed. (4) *siunri mialgea, nimbale capuhacilalipa*, nowadays we are in great difficulty, having only one plough-bullock.

capuhacilalipa adv. See *capuhacilalipa* under *capua*.

capu-ba:u I slst., the failure to get or keep proper hold of, *capu-ba:u:to niujana*, he fell down by missing his catch.

II. trs., (1) to miss one's catch: *darure dylance capuhacilalipa* (or *kotoc capuhacilalipa*) *enkatege niujana*, climbing a tree he missed his catch on a branch and so fell down. (2) fig., to try one's best but fail

to save a patient: *mialgea hon tukena anadokio capuhacilalipa*, they had only one child, they tried in vain to save it when it was sick.

capuhacilalipa rix v., to miss one's catch and fall.

capuhacilalipa p. v., to escape from an ineffectual catch: *mialgea ni ha capuhacilalipa*, catch so that that it could not be encircled with the finger, escaped from an ineffectual grasp.

capud Nag. syn. of *pete*, I slst., chaff of feed grains, *capud* *capud* *capud*.

II. a li, empty-grained, no bearing, *capud* *capud* *capud*, a sack of the paddy in this field is empty-grained. **capud** p. v., to become empty-grained, to be taken *capud*.

III. This word occurs in songs in the cpd *capud* *capud* instead of *pet* or *capud* alone.

Pete *capud* *capud* *capud*, *atar-bone*.

God will winnow us like chaff, i.e., separate the good men from the bad.

capud Nag. syn. of *kapete* Hay. slst., a slender green grasshopper, 1½-1" long, causing damage to the leaves of the paddy to a larger extent than the other ordinary grasshoppers. It occurs in songs in the collective noun *capud*, the paddy pests.

Datara hita bang, hita namitara da bang.

Hertara capud jomecabatoko.

Ne disum apasul munda bang.

When there is rain we have no seeds, when we have seeds there is no rain.

capu-daben

When after all we have sown our paddy, the green grasshopper eats the leaves and the green bug empties the grains. It does not appear as if we could live and get our food on this earth.

Caëa-capuq occurs also disjunctively in sacrificial formulas: *caëaëaga, capudëaga* *copëkeda*, the mother rice-bug and the green grasshopper with its progeny have caused the production of empty grains, have destroyed our crops.

capu daben *rlx.* v., to put quickly the hand and press it over a hurt on one's own body: *podatee tōjanaë capudabenjana*, he was hit by the hockey ball and quickly pressed his hand on the hurt.

capu-gariri *trs.*, to let slip from the hand.

capugariri-g *p. v.*, to slip from some-one's hand.

capu-nam *trs.*, (1) to find smth. by groping for it in the dark: *nubare duur capunamkedatee urua-jana*, groping in the dark for the door, he went out. (2) to get smth. unexpectedly: *miadgëtile siunij taikena*, *sonjoköte miad bandar urile capunamqra*.

capunam-g *p. v.*, to be found by groping in the dark.

caputa (This word, like the thing it describes, must be of foreign origin: a Munda suggested that it may be akin to the *Sad. capit*, hidden, unobserved) *adj.*, qualifying *hatu*, in *entrd.* to *rajarol hatu*. *It is impossible to ascertain at what time, in what manner and for what

capu-tumbiq

reasons the Mundas recognized one of their own as *rajah* over their race. It would appear however that they agreed to contribute to his support of their own free will. These contributions, which were chiefly in kind, changed gradually to contributions in cash, which was collected by the village chiefs, who gave it to the *mankis* for transmission to the *rajah*. To compensate the *mankis* for this and other services, more or less one half of the amount collected in all the villages of a *päti* or *päpa*, was given to the *manki*, and so the villages of a *päti* came to be divided into two classes, viz., those who contributed the amount destined for the *rajah* and those who contributed the part destined for the *manki*. The first were called *rajarol hatu*, the second were called *caputa hatu*. *Caputa* is also used as *adj. noun*: *riddoia perkedä mendo caputara* *mäl aürina namea*, I have paid the whole rent to the *rajah*, but I have not yet gathered the rent of those villages which go to my share.

capu-tumbiq *syn.* of *asultumbiq*, I. *slbst*, the upkeep of one's parents until their death: *ne loönado haramburiakia caputumbiqkedkiza* *nama-kada*, I have got this rice field because I maintained my parents till their death.

II. *trs.*, to maintain one's parents till their death: *apia bageako taikena*, *haramburiakiado huria-uterni caputumbiqkedkiza*, they were three brothers, it is the youngest who maintained the old couple

until they died.

caputumbud-g p. v., of an old couple, to be maintained till death by one of their children.

capu-tunum syn. of *julajapul*, *nudumudum*, *tunumtunum*, I. adj., with *nida*, *nubg*, palpable obscurity, utter darkness. Also used as adj, noun: *nekan caputunumre* begar *laltinte alope seng*, do not go away without a lantern when the night is so dark.

II. trs., to cause utter darkness when people are abroad: *birhorare rimbil caputunumbudca*, when we passed through the forest the clouds caused us to walk in utter darkness.

III. intrs. imprst., (1) in the df. prst., of the night, to be pitch dark: *tisia purage caputunumtana*, to-night it is pitch dark. (2) with inserted prnl. sbj., to be affected by utter darkness: *horare caputunumbudca*.

caputunum-ca rflx. v., to walk wilfully in utter darkness: *laltin menare okoe motante caputunumena?*

caputunum-g p.v., to be surrounded by utter darkness: *sandihulan birhorarele aibjana*, puragele *caputunumjana*, on the day of the new moon we were overtaken by the night whilst passing through the forest, we were surrounded by utter darkness.

IV. adv., with or without the affxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *sen*, *hiju*, *rika*, *rikan*, *rikaq*, *aʔkar*: *caputai hoʔo kae lelqlekæ*

nubala, *caputunumtangele hijulena*, it was so dark that one could touch a man without seeing him, we came in utter darkness.

capu-urum trs., to recognize by touch, i.e., by the sensation of touch which smth. causes: *en lija mindi-ũte baiakanamenten caputunumbuda*, I found by the touch that that cloth is made of wool.

caputurug-g p. v., to be recognized or recognizable by touch: *humam-lija caputurumatoboa*, silk is at once recognizable by touch.

caputuruplekta adj., recognizable by touch: *endo caputuruplekagea*, that thing is recognizable by touch.

caputuruplektaq prnl. noun, smth. recognizable by touch.

cara (II. *cara*, fodder; Sad.; Or.) I. sbst., (1) any food of animals: *ne simko cara* emakepe. (2) unprepared food of men: *cara daratjana*, *kirintjana*, he has gone to try and get eatables, to buy eatables; *carale banoakana*, we have nothing to eat, no paddy, no uncooked rice. (3) bait used to attract birds, fish or any game to hooks or traps: *carakæ urtana hubirasi mente*, he digs out worms to bait his fish-hooks with. (4) occurs in the cpd. *honcara*, sweetmeats, etc., for children.

II. trs., to lure fish or game with a bait: *lendaqte haikole carakæd-koa*, we baited fish with earth-worms; *tufu simtele caralja*. (2) to use as a bait: *haibarasi lendaq-kole carakoa*, we put earth-worms as bait on our fish-hooks.

the pod of the *lana* climber, to burst with a sound like *carad̥ta*.

carad̥taken, carād̥taken, carad̥taken carād̥taken adv., modifying *tabi* and *cataga* in the same meanings as *carad̥tabaget*: *carad̥takone tabiŋa*; *lana carād̥takone catagena*.

carag̥.coroḡ, coroḡ.coroḡ frequentative of *coro*, I. trs., to pour out repeatedly a very small quantity of liquid: *utu banglekam caracoro-coro*, thou art giving us each a very little stew as if the stew were wanting; *keniko eotocetotan lako dukinko caracoro-coro*, buffaloes do not make water in one jet but by small successive quantities.

II. adv., with or without the affx. *ge, taḡ, ex taḡge*, modifying *del, hatuḡ, duki*, etc.

carac̣uḡguni occurs in the Asur legend: the flying birds.

carāra var. of *carra*.

caraṭ:caraṭ var. of *caraḍcaraḍ*.

caraṭleka adv. See under *caraḍcaraḍ*.

caraṭlekan adj., syn. of *caraḍcaraḍ*.

cār-baget trs., (1) syn. of *c̣aken oḡ, c̣aken caṭ*, etc., to tear, split, etc., with a short rending sound: *lijae carbagekeda*. (2) syn. of *c̣aken kapiḡ*, of a fish, to jump once on the surface of the water: *aḡa cārbagekeda*.

cārbagel-cu reflex. v., of a fish, to jump once on the surface: *aḡa cārbagelenj̣ana*.

carbagel-cu p. v., to be torn with a short rending sound

cār-bār, cār-pār, cōro-bōro contrary of *heḡomogoḍ*, I. abs. n.,

affability: *en orare cārbaṛ* mena, there reigns affability in that house.

II. adj., affable, of pleasant speech: *cārbaṛ horokoṭ kupuḷo khūy besc̣a*, it is a pleasure to visit affable people: *ne horo kae cārbaṛ*, this man is not affable; *ne horo cārbaṛ kapi kae ituana*, this man cannot speak affably. Also used as adj. noun, of men: *cārbaṛ orare kupuḷo besc̣a*.

III. trs., to speak affably to sub.: *kupuḷole senkeni kūbe cārbaṛkeḍcu*, we went on a visit, our host treated us very affably.

cārbar-cu reflex. v., to show oneself affable: *kupuḷko hijure en horo ciulao kae cārbaṛana*, that man never receives his guests affably.

cārbaṛ-cu p. v., used only in the df. past ts., of the habit acquired: *cārbaṛj̣anae*, he is an affable man.

cārbaṛtan adv., affably: *kupuḷko hijure en horo ciulao cārbaṛtan kae jagara*.

carbara curburu (Sad. *carburack*;

II. *buṛāā*, to cause to sink) I. subst., imitative of the sound of things falling successively or repeatedly in the water and sinking down: *carbaṛgencurbaṛu* animḷ.

II. adj., with *sapi*, same meaning.

III. trs., to cause the production of that sound: *diriko carbaṛgencurbaṛ-jada*, they throw repeatedly stones in the water; *ḡako carbaṛgencurbaṛ-jada*, they cause the water to produce such a sound.

carbaṛgencurbaṛu reflex. v., to jump successively in the water and sink down: *larunḍako carbaṛgencurbaṛu*

tana, the bull-frogs are jumping successively and plunging into the water.

carbaṛṇcarburṇtan adv., with that sound: *haiṭukukko kumuni tupua-kansa carbaṛṇcarburṇtanko sobḡidia*, those who catch fish by chasing them into a trap go on plumping down their two sticks in the water while they advance to the place where the trap has been submerged; *barundako dare carbaṛṇcarburṇtanko kupilea*. When the sound is produced only once, the adv. *curburṇken* is used: *miad diri curburṇkene huranṭada*.

carca (II. talking over past events)

I. sbst., talk about smth.: *bar candymente cuṭii namla, bar candu paromjanreo senruaṛa carca inire banḡjana*, he got two months' leave; even now that the two months are over he does not speak of going back.

II. trs., to talk about smth.: *kajilanasurte nādo enkanako kae carcatana*, on account of his having been calmed down by what was told him, he does no more now speak about such things; *senruaṛa kae carcatana*.

III. The epd. *ukulacarca*, back-biting, is used in current conversation. In songs *carca* is used as parallel of *ukuta*.

Hesel țiulṭiule ci baṛi kōmkome,

Alanaḡ gatiṇeko ūkutana.

Hesel țiulṭiule ci baṛi kōmkome,

Alanaḡ gatiṇeko carcatana.

If we speak together, O, my friend, they say behind our back that we

are restless like the hesel tree; if we keep silent they say that we mope like the banyan tree.

cār-cār (II. *carna*; Or. *carnā*, to tear, to rend). I. sbst., imitative of a long-drawn rending sound: *cārcār aīumjana*.

II. adj., with *siri*, same meaning.

III. trs., to do smth. with a long-drawn rending sound: *kagaje cārcār-keda*, he tore the paper with a long-drawn rending sound: *maḡḡāṇe cār-ujada*, he splits the bamboo pole with a long-drawn rending sound: *seta cārcārjuda*, the dog makes water with a sound like *cārcār*.

cārcār-ḡ p. v., to sound like *cārcār*: *oreḡjare kagaj cārcārroa*.

cārcārtan, *cārleka* adv., with a long-drawn rending sound: *kagaj oreḡjare cārcārtan saria*.

cārken adv., with a short rending sound.

carcar, carcaraō (Sad. *carcaraek*;

II. *carcarnā* to crackle) I. intrs. imprsl., to feel a biting sensation: *gaōre bulua ṭolena, carcaraōḡjuna*, some salt got into my wound, it bites.

II. trs. caus., to cause a biting sensation in someone: *buluate gaōko carcaraōḡin* (or *carcaraōkeda*)

carcaraō-ḡ p. v., to be so treated that one feels a biting sensation: *buluate gaō carcaraōjana*, *gaōo carcaraōjana*.

carcar-țoko Nag. syn. of *țoko* Nag. *beṛḡāra* Has. sbst., (1) *Solanum Melongena*, Linn.; *Solanaceae*, the variety of Egg-plant without prickles. (2) syn. of *janum*-

leko, *Solanum Melongena*, var. *esculenta*, the variety of Egg-plant with prickles and long fruit.

cār-cār constructed like *cārcār*, but used (only of cloth) of several rending sounds unequally strong.

cārcolon var. of *cālcalan*.

carcor, **carcur** (Sad. *carcor*; II. *sarsarānā*, to make a hissing sound, to fizz).

I. sbst., the sounds made by (1) fishes swimming in a remnant of water, or trying to pass over to a higher rice field, along the outlet. (?) firewood split with rending sounds.

II. adj., with *sarī*, same meaning: *carcur sarī aīumqtana*.

III. trs., to split several pieces of firewood with a rending sound: ne sām kam *carcorlayiredo cikan paṛgem paṛtana*? What kind of wood-cleaver art thou if thou art not able to split these pieces with a rending sound?

carcor-en, *carcur-en* rflx. v., of fishes, to make the sounds described: *da anjeḍtanre haiko ḍobareko carcorena*. N. B. Biddirikatidiri-inuṛe misamisa nekageko duramēa: dirikapkom rārū, losedhai *cārcur*, during the game called biddirikatidiri they sometimes sing: the crab of the stones has many legs, the fish of the mud makes *carcur* sounds.

carcor-p, *carcur-p* p. v., of firewood to be cleaved with rending sounds: *camgiṛiakana maraṇa bakete paṛalere rokage carcoroa*, if one cleaves very dry firewood with a large axe, the pieces split at once with a rending

sound.

carcortan, *carcortan* adv., with the sounds described: *bandapāṛire haiko carcortanko rakaḥtana*, the fishes swim up with *carcor* sounds along the outlet of the bund; sām *carcortane paṛajada*.

carcur 1° var. of *carcor*. 2° I. sbst., the sound of repeated branding with a red-hot iron.

II. adj., with *sarī*, the same sound.

III. trs., to brand repeatedly with a red-hot iron: *baṛaḥ lolo mered sabakade taikena, acākate lāṛeo oṭelena, inṛm carcurbaṛakedlea*, the blacksmith was holding a piece of red-hot iron in his tongs, all at once a spark fell on his stomach; (in the disorder of his movement-) he pierced this and that one among us with the red-hot iron.

carcur-p p. v., to be pierced with a red-hot iron.

carcurban adv., modifying *soḍ*, to pierce with a red-hot iron: *honko miaḥ tuuko baleḷa aḍ carcortanko soḷḷa*, the boys ensnared a jackal and pierced it repeatedly with a red-hot iron.

cār-daru Nag. syn. of *tarohḍaru* Has. (II. *piṇāl*, *piṇār*) sbst., *Buchanania latifolia*, Roxb.; *Anacardiaceae*,—a tree with broad alternate leaves, tomentose on both surfaces, and small flowers in stout, terminal, pubescent panicles. The fruit is eaten.

cardeṣāl, **cardeṣali** (II. *cār* plus *dīwāl*; Sad. Or.) I. sbst., a mud or stone wall raised around a garden or a field.

carguria

II. trs., to surround with such a wall: ne bakiyibu *cadiōtēre*, *cadiōtēre*.

cadiōtēre, *cadiōtēre* p. v., to get surrounded by such a wall.

III. As prd. it often takes the advl. affx. *ter* (which is redundant).

**carguria*, *carguria-jalom* (from II. *cār gor*, four feet; Sad. Or.) I. -bst., (1) syn. of *oijilom*, a drag-net (Pl. XII. fig. 4). The two bamboo poles are 8' long, the net itself is 8' long and 8' broad. Two men wade through the water holding each one of the poles and inclining them so that the whole net is under water with a slant which faces the direction in which they advance. The lower side sweeps the bottom. It is not used in deep water. (2) syn. of *reijā'on*, a dip-net. The net itself is the same as above, but its four corners are attached to the ends of two arched poles which cross each other at right angles. It is used in deep water, being lowered and raised again and again on the same spot by means of a pulley or simply by means of a revolving pole.

II. trs., (1) to make into a square drag-or dip-net: ne sutam tarain, bāōarjalomea, tarain *carguria'a*. (2) to catch in a square net: haikope oilekkoa eipe *cargurialedkhoa*?

cari (Or. *cari*, bamboo pin) I. -bst., (1) small, thin bamboo pins about an inch or so in length, used for pinning fresh leaves together into drinking cups or eating dishes (Pl. XXIII). (2) *atācarī*, thin

cari

sticks of split bamboo, 11' long, used with birdlime for catching birds, also used to make brooms.

(3) *si' cō'vā*, a kind of thick fibre or nerve which runs between the bark and the thin epiderm on the branches of *Nyctinthes Arbor-tristis*. It is much stronger than split bamboo sticks and is used to put birdlime on. (4) *jū'gūt'uarī*, split bamboo sticks, much thicker and one yard long, on which small pieces of meat are spitted and put to dry: mod *cari* jū' gūtutadu ropo mente. (5) *kabab'ari*, a spit of bamboo only one span long, on which spiced meat is baked over the fire: api *cari* kababē kirialā, he bought three [spitfuls of spiced, baked meat. (6) *sos'uarī*, a branch of *ieplaru*, *Woodfordia floribunda*, on which fruits of the *soso* tree, *Semecarpus Anacardium*, are spitted and put to dry: mod *cari* sosoko ropotada.

II. trs., (1) to split into thin bamboo sticks: ne bitī *caripe*, split these slices of bamboo into pins; tarabu *atācarīa* tarado puru tukuybu *caria*, some of it we will split into birdlime sticks, with the rest we will make leaf cup pins. (2) to spit on a thin bamboo stick: bāe *modcari'kedu*, he has strung one chari full of flowers.

cari-g2 p. v., (1) to be made into charis: mopotoge *carijana*, *cari-rūpa'epe*, the charis have been made too thick, split them once more (or make new ones). (2) idmly: *alea sangi purage cari'jana* (*cari'cari*

dājana), our sweet potatoes have grown very thin.

carīcarī adv., very thin, like pins; *carīcarī* cāṭaṅkana; aka sāṅga *carīcarī* dājana.

N. B. *Carīcarī* as adj. qualifying *kata* and as adv. modifying *katap* is syn. of *mañnokata*, *rañnokata*, and means: thin-legged, to have thin legs. It is used in scoldings, especially as a nickname. In songs *carīcarī* becomes *carīcār*:

Titedom nānenān, kaṭatedom *carīcār*,

Dani! Korono raja, meatedom jorejorea.

Wonderful! King Korono, thou hast thin arms and thin legs, but thou art a chatter-box.

carī-ṣonq sb-t, a broom made of thin sticks of split bamboo.

carī-kongōso sbst, a two-branched hair-pin without head.

carī-mota, *carī-tasaḍ* sb-t., *Pycnus nitens*, Nées; Cyperaceae, —an annual grass with short, tufted, filiform stems.

* *carka*, *carkha* (H Sad. *carkhā*) I. sbst., (1) a spinning-wheel (PL XIX). The whole mechanism rests on three solid pieces of wood firmly joined together and called *ginda*, stool or seat. Of these the pieces BB and B'B' run parallel to each other and are joined by another horizontal piece 1'4½" long. BB is 1'9" long, 6" broad and 4" thick, whereas B'B' is only 9" long and not as broad and thick as BB. It is into BB that the uprights AA of the fly-wheel, and

into B'B' that the supports FF carrying the spindle, are inserted. The uprights AA are 1'6½" high, 1" broad and about 1½" thick, and the distance between them is 1'3". They are called *kuntu* or *apīrolkuntu*, wheel posts. The fly-wheel itself is called *aparoh*, wing. Its axle D is known as *paṭṭi*. On either end of D, between the uprights AA, there is a wheel of 4 or 8 spokes dovetailed into position. These spokes are broad and thick enough in the middle to allow of a hole for the axle. They taper and end in a knob. These knobs alternate right and left and are joined crosswise with twine so as to form a sort of drum to carry the band E (a mere string, called *ari*) which drives the spindle. The crank, *calōṇa*, is fixed to the axle D on the right hand. The spindle, *kupṭi*, (fig. 2), is of iron as well as the disc it carries. This disc destined to guide the yarn as it is spun, is called *cikṭi*. A small wooden cylinder H, *poḥu*, is fixed to the spindle between the supports FF, to keep the driving band in position. The spindle does not turn in the supports FF, but in two rope loops, *lutur* (fig. 3). This facilitates the removal of the spindle when the yarn is spun. The loops, not over 3½" thick, are kept well lubricated and pass through two bits of wood fitted on to FF. They are met with also in the spinning-wheel used by the Assam hill tribes.

As the Kolarian tribes have only

recently taken to clothes, it is not likely that they have spent much thought on the invention of a spinning-wheel. The *carka* must be of foreign origin, like its name and several of the terms connected with it.

(2) *kûâră carka*, the drum on a well, which winds up the rope : *kûâră carka* biurjare paga hundiotea, the drum on a well is (a roller) which by turning gathers in the rope.

Note the idiom : *apanipana carkă sunum lagatinaa*, one has to oil one's own spinning-wheel. This means : when two women quarrel they must be silenced by their respective husbands.

II. trs., to make into a spinning-wheel : *ne darukobu carkaea*.

carka-q p. v., to be made into a spinning-wheel.

cārken adv. See *cărbagel*.

cărkencărken frequentative : *ăăra cărkencărkene* kuřilla.

carkirās (Sad. *carkirais*) sbst., a late variety of rice sown or planted in low fields.

cărleka adv. See *cărcărtan*.

carman, **ciarmârî**, **maran** **carmani** sbst., *Gynandropsis pentaphylla*, DC. ; *Capparidaceae*,—a glandular, fetid, annual herb with digitate leaves and pale purplish or white flowers.

carmani-aşa, **carmârî-aşa** (Sad. *kurhuria săg*) sbst., *Cleome monophylla*, Linn. ; *Capparidaceae*,—an annual herb with simple leaves and rosy flowers. It is common on cultivated ground and is used as a

potherb : *carmanîră eşa arakolă sunumrekoitoa*, they fry the *Cleome* leaves in oil with other herbs. *Maran carmanîră* is *Cleome viscosa*, Linn.

carmatûa Nag syn. of *razmatûa* Has. I. abs. n., hilarity consequent on moderate drink : *carmatûare* hořoko hořmora laga ađ monra dukuko řipînea, when they have drunk to hilarity, people forget the fatigue of their body and the troubles of their mind.

II. adj., rendered jolly by drink : *carmatûa* hořoko kûh řasabāsatanko ařkarea, people who have drunk to hilarity feel very comfortable in body and mind, feel very happy.

III. trs. caus., to make smb. drink till he feels jolly : *carmatûakîako* *carmatûa-n* iřlx. v., to drink enough to feel jolly : *cinătee carmatûanjana*, ilite ei arkite? Is it by drinking rice-beer or by drinking native liquor that he has put himself in a state of hilarity?

carmatûa-q p. v., to get jolly with drink.

carmatûage, *carmatûage* adv., so as to be or get jolly (with drink) : *carmatûagee* bullena ; *carmatûagee* nûkeda.

caro (A. *harāmî*, bastard) I. abs., n., illegitimate motherhood, the father being either unknown or belonging to the same sept or to another caste. The word does not apply to cases where the father belongs to another sept and is known, because then the child will be legitimated by subsequent marriage :

carpa

carorqteko cilankja, they have expelled her from the caste on account of her illegitimate motherhood.

II. adj., (1) with *hon*, a spurious child, a bastard. (2) with names of plants, an aftergrowth of : *caro* garagai, an aftergrowth of Indian millet; *caro* putkal, an aftergrowth of leafbuds on the *Ficus infectoria* (which buds are much appreciated as potherb).

caro-q p. v., to become pregnant or become the mother of a child which cannot be legitimated : en *kuṛihon carojana*. (2) to give a second crop: putkal *carinakana*, the *Ficus infectoria* has got its second budding.

ca-n-aro vrb. n, used of the quantity of spurious births or pregnancies : ne hature *camaroko carojana* mid *horo jaked* *kuṛihon* *bugin* *baṅkoa*, in this village there has been such a number of illegitimate motherhoods or pregnancies that there is not a single undefiled girl.

carpa, **carpaḍ** Nag. **larpa** Has. I. sbst., the sole of the foot. It is only *carpaḍ*, to the exclusion of *carpa* and *larpa*, which is used in this meaning.

II. adj., with *laḍ*, *holon*, a rather thick flat cake. *Carpaḍ* is not used in this meaning.

carpa trs., to make bread into a flat cake : tarabu *ḍumbāḥa* tarabu *carpaḥa*, let us make some of the cakes round and some flat.

carpa, *carpaḍ* trs., to tread on smth. so as to flatten it. As such things are generally soft and sticky, it very often implies a disagreeable

carpaṇḍu

surprise : *sukuriṇṇa carpalḍ*, I trod on pig excrements.

carpa-q p. v., of bread, to be made into a flat cake : *carpiakana* ei *ḍumbākana* *apeḥ holon*? How is your cake prepared, flat or in balls?

carpi-q, *carpaḍ-q* p. v., to be trodden on : *nubare* *baran* *kaṭate i carpalena*, in the dark excrements were trodden on with both feet.

ca-n-arpa vrb. n, used of the cake made, and of its size : *canarpae* *carpakeda* *kodkal*, *miadrege* *mid* *horo* *asadioa*, she has made such huge flat cakes that a man will have enough of it even before he has eaten the whole of one : *nea okoḥa canarpa* *naminna* *ibil*? Who has made this flat cake which is so thick?

ca-n-arpaḍ vrb. n., like *carpaḍ*, is syn. of *canarpaḍ*, the sole of the foot.

carpaṇḍu I. sbst., *Ruellia suffruticosa*, Roxb.; *Acanthaceae*,—a perennial herb common in forests and near villages. Its radical leaves form a rosette on the ground and, in the rains, it throws out a stem rising up to 18". This stem has 4 broad leaves and nice white, purple-tinged or purple flowers about 2" long. The fleshy tuberous roots, dried and ground, form the chief ingredient of the *ilirana*, a mixture of rice flour and various roots, used as ferment in the brewing of rice-beer. If the root, dried and ground, be taken in the quantity of 2 oz. by a pregnant woman, it is said to cause abortion. The same root dried and ground is also used as a medicine for sore eyes. For this pur-

pose it is macerated in water which is then strained and used as an eye-wash.

II. trs., to grind and mix the root of this plant into the ferment for rice-beer: *hupingem carpatuloda enate ranu kā pokotojana*.

carpaṇḍu-n p. v., of the ferment, to be composed for a certain part of this root: *ne ranu purage carpaṇḍuakana*, there is much *Ruellia* root in this ferment.

cārpār var. of *cārpār*.

carpaṭ, carpaṭia (Cfr. *catapata* and *catapadta*) I. als. n., physical and mental activity, quickness and liveliness, alacrity, in entrd. to *catāpaṭ, catapata*, used of physical liveliness only: *nire jetan carpaṭia banoa*.

II. adj., full of physical and mental activity: *carpaṭia hoṭoko jūn kamiko munditabea*, keen people learn very quickly any kind of work; *carpaṭiango tammo*, alone dum-dumaka, be lively, do not remain in the dumps.

III. trs. caus., to excite into ardour: *purage gumdu hoṭoko kacara hoṭo enaa carpaṭiadaṇakoa*, it is only an excited man who can put life into very dull people.

carpaṭ-en, carpaṭia-n rflx. v, to make exertions: *bačabačatan aloma, carpaṭnonmo*, do not work slowly, be somewhat lively.

carpaṭ-o, carpaṭia-o p. v., to become of a lively character, to acquire liveliness, to be taught liveliness: *sidamando gumdugee taikena, iskulenjanātee carpaṭia-*

en, formerly he was dull, he has become lively since he went to school; *thamara nukitee carpaṭana*, he gained liveliness by being a servant in the police station.

carpaṭe, carpaṭia adv., with liveliness both of body and mind.

carṇa, carāra (II. *cārā*, small shot: Sal) sb. t., gun-shot. The Munda distinguish the sizes: (1) *paṭṭaceta*, for shooting doves; (2) *sewaceta*, for shooting herons; (3) *śāṭṭaceta*, for shooting deer.

carṇa, carāra var. of *carṇe*, but also used sometimes as aff. to *hoṭo*.

cār-sām Nag. syn. of *larossum* Has. sb. t., the mistletoe of *cārdaṇ*, *Loranthus longiflorus*, Desr.; *Loranthaceae*,—a large, bushy branch-parasite, with showy orange flowers; found also on many other kinds of trees.

carṇa var. of *carṇe*, used only in jest.

carṇa var. of *carṇa*.

cāra (Or. *cār*, need) syn. of *stana*, I. sb. t., desire: *okoeokoṭā cāra mena hiṇupe*, come you all who have the wish; *ilire inia cāra banoa, nire ilira cāra banoa*, he does not like rice-beer.

II. intrs., to feel a desire: *ne, okoeokoṭe cārajalpea*, take, whosoever wish, you all who like it.

III. intrs., imprsl., to desire, to like: *nekanako kale cāra, apege jomape*, we do not like such things, eat them yourselves.

cāra-n rflx. v., to desire actually: *ilikore kae cāraṇa*, he never desires rice-beer, he does not like rice-beer.

cāra, cārāle, carṇe, carṇe adv., by

the desire of, with the intention of: Asām senḡ *cāra* pīṛe sudārkoē dārābarātana, wishing to go to Assam, he searches the market for a coolie-recruiter.

cāra-bīr, cāra-bīri (Or. *cār-bīri*, in time of need) sbst., long neglectful interruptions of work: *cārabīṛiṛaṭe* kami kā pokōtoḡtana.

II. trs., to do smth. seldom: ne kamiko *cārabīṛkeda* enamente nḡ jaked aṛiko eabaēa, they have not yet finished this work because they have not often worked at it.

cārabīṛi-u rflx. v., to do smth. seldom: Rancite senia *cārabīṛintana*, I go to Ranchi very seldom.

cārabīṛi-g p. v., to be done seldom: ne kami *cārabīṛiṛtana*, this work is often interrupted for a long time, they seldom work at it.

III. adv., with or without the affx. *ge*, seldom, i.e., only when one wishes or when necessary: pīṛi *cārabīṛgeṇ* sentana.

caṛa-buṛa var. of *caṇḡbuda*.

caṛaḡta-baḡel var. of *caṛaḡtabaḡel*.

caṛaḡtaken var. of *caṛaḡtaken*.

caṛa-cuṛu var. of *cārbaṇacurburu*.

caṛan, caṛan-caṛan, caṛan-cuṛan (Or. *cārṇā*, to overflow) I. adj., (1) of a vessel, a rice-field, a bund, brimful: *caṛaṇcaṛan* caṭu ōraḍēpe, diminish the water in the brimful water-pot. (2) of water, filling to the brim: namin'caṛaṇcaṛan ḡate loḡmako eikate kabu losodḡdarā? How can you say that it is impossible to make liquid mud in our rice fields with such brimming water?

II. trs., to fill to the brim: ne caṭu

caṛaṇcunḡtan.

caṛan-g, caṛaṇcaṛan-g, caṛaṇcaṛan-g, p.v., to get brimful, to brim: bunda *caṛaṇjana*, the bund is brimful. N. B. In songs *caṛan* is the parallel of *pereḡ*:

Pokarido perejan, bandelado *caṛan-jan*.

The pool and the bund are brimful.

caṛaṇleka, caṛaṇkencararḡken, caṛaṇcaṛan, caṛaṇcunḡtan adv, to the brim: caṭu *caṛaṇleka* perḡakana; loḡm *caṛaṇkencararḡken* ḡinakana.

caṛar, caṛara, taṛar (Or. *cārṇā*, to rend; II. *cārṇā*, to be split). I. sbst., the sound of splitting and breaking of a large branch or tree.

II. adj, with *sarī*, same meaning.

III. trs., to break off a large branch or a tree: daru hoḡo *caṛarḡkeda*, the wind has snapped a tree in two; ḡel hoḡoko miad koto jagakedateko *caṛarḡkeda*, ten men having roped a large branch pulled it off.

caṛar-g, caṛara-gg, tarar-g p.v., of a large branch or tree, to be broken asunder: miad daru ṭerte *caṛarjana*, a tree was split and broken by lightning; ne koto eilekate *caṛarjana*?

caṛarḡken, tararḡken adv, modifying *sarī, eḡg*, etc, *caṛarḡken sarīlena*; daru *caṛarḡken caṭalena*.

caṛarḡken, jaṛarḡken adv., and their frequentatives *caṛarleka, jaṛarleka, caṛarḡkencararḡken, jaṛarḡkenjaṛarḡken, caṛarḡcaran, jaṛarjaṛarḡtan*, are used with *tabri*, of a resounding slap or a series of resounding slaps.

caṛaraḍ, jaṛaraḍ, (See under *caṇa*) trs., (1) to break or split off

a tree or a large branch. (3) to give a resounding slap: *apiac epiṭṭāṭṭi*.

caṣar-o, *jipṭāṭṭi* p.v., to be slapped resoundingly: *apiac caṣarāṭṭa*, enḷelo sēṭe adkeda, he got three resounding slaps and then he lost his head.

caṣar-bageṭ, **jaṣar-bageṭ** syn. of *caṣaḷḷabageṭ*.

caṣe, **caṣela** (Or. *caṣā*) syn. of *caṣṭa*, *caṣṭa*, *caṣṭi*, *caṣṭi*, I. sbst., (1) baldness: Cordea jaltte *caṣe* hebiao, baldness is caused by the licking of a Cordea. (2) the bald part of the head: *caṣe* gura uṇṇajana, a boil has broken out on the bald part of his head; *caṣela* jāṇjetan ranute ōṇṇaṇṇa ei? Is there any medicine to make the hair grow on a bald head?

II. adj., (1) bald: *bar* hoṇkina taikena, miḷ hoṇ *caṣeṇṇ* leḷḷa, miḷ hoṇ risage, there were two people, I saw that one was bald and that the other had hair; *caṣela* bō, a bald head or a man with a bald head. (2) fig., of the top of a hill, bare, denuded: *caṣe* burue hoṇko herakada.

III. tr. caus., to cause someone's baldness: Cordeako *caṣekṭi*.

caṣe-n, *caṣela-n* rfx. v., to cause one's own baldness: *dupildupilte* bōko *caṣentana*, they are getting bald by carrying so often loads on their heads.

caṣe-ṇ, *caṣela-ṇ* p. v., (1) to become bald: Cordean jaltte *caṣelajana*, through the licking of a Cordea he has become bald. (2) fig., of the top of a hill, to get bared of trees:

jāṇnate ne baru *caṣelajana*. (3) fig., of fields, to have bare patches: *aba* cōa le cāṇge herḷena emineco *apitḷekṭi caṣelana*.

caṣe-n, *caṣe-n* a vrb. n., baldness, the extent of baldness: Buru-mar-n Sūḷmisa *caṣaṣelo* ranute baṇṇiṇṇal nṭ, iduṇṇo *caṣerūṇaṇṇa*, when Cyril of Buruma got bald a first time he got cured by means of a drug, who knows, maybe he will become bald again; *caṣeṇṇ* *caṣeṇṇa* siliḷḷ bāri *caṣakana*, he has become so bald that only a little tuft is left in front of the ears.

caṣeṇṇ, *caṣelageṇṇ* adv., so as to become bald: bō *caṣeṇṇeko* dupil-jala.

caṣeṇṇ, *caṣelacāṣela* adv., with a diminutive meaning: (1) *caṣelacāṣela* bōakana, he is a little bald. (2) fig., *baba caṣelacāṣela* omonakana, the paddy has come out with bare patches; *caṣeṇṇecē* herḷa.

caṣela var. of *caṣe*, but *Caṣela* is also used as proper noun for men.

cāṣi (Sinh. *kara*, shoulder. The same in Sk. and Tam. means arm, hand) syn. of *caṣṭa* Nag. sbst., the shoulder of an animal (alive or dead): *miaḷ cāṣi* haḍuṇṇaṇṇape, goṭara gononṇa omapea, cut out for me the shoulder meat in one piece, I will pay for the whole.

cāṣi I. sbst., a small platform on a scaffolding with a roof over it, used to watch over fields at night, especially in places exposed to the incursions of wild animals: *cāṣi* enado cetanre giṭṭeṭa guṇ. (2) sometimes used for *guṇ* when this

term refers to a gabled shelter, flush with the ground, but not when it denotes a shelter made of 2 triangular roof sides resting on the ground. The sheds or booths erected in the markets are called by their II. name, *capri*.

II. intrs., to build a shelter as described: ne sokoḡare apiako (or apitako) *caprakada*.

cari-ḡ p. v., of the kinds of shelter described, to be built: ne sokoḡare apita *caprakana*.

ca-n-ari vrb. n., the number of such shelters: *canariko* carikeda goḡa sokoḡako pereḡḡitada, they made so many raised shelters that the valley is full of them.

cari (see under *cudu*) I. adj., with *kuri*, a woman abandoned by her husband who is still alive. Also used as adj. noun.

Note the proverb: kuda umbul ci *cari* *kuri*, a woman abandoned by her husband is like the shade of an Eugenia tree, i. e., just as this tree throws the most pleasant shade, so a woman abandoned by her husband speaks in the most pleasant and sweet way in order to entice someone into marrying her.

II. trs., of a husband, to abandon his wife: apia *kupikoe carikedḡho*.

cari-ḡ p. v., of a wife, to be abandoned by her husband: *carijanae*.

ca-n-ari vrb. n., the number of wives abandoned by their husbands: ne haturen *kupiko canariko carijana*, orḡ parted miadḡj menḡja.

cari-giti intrs., to pass the night in a raised watch shelter: *cariḡitḡte-*

kojana, they are gone to pass the night in the watch shelters; *cariḡitḡ kie heḡankada okore* *bitiḡḡkange*, alokaḡḡka, he is not used to sleeping on a raised shelter, in certain circumstances he is sure to fall off, let him not do it.

carḡ, *carḡte* adv. only, var. of *cāḡa*, *cāḡate*.

carḡa var. of *cāḡa*.

caru var. of *cudu*, sbst., the Weaver bird.

cāḡu var. of *cāḡ*, to slap playfully.

caru, *caḡu* trs., to throw into the water: *goḡkiako caruḡa*, having killed him they threw the corpse into the water.

caru-n rflx. v., to throw oneself or plunge into the water: *silib soben-sḡle kesedbiarḡja*, *hḡra kaḡ namledei dḡre caruḡana*, we surrounded a deer, finding no way of escape it plunged into the water.

cari-ḡ p. v., to be thrown into the water: ne kḡḡre diḡko *caruḡana*.

ca-n-aru vrb. n., the act of throwing into the water, its amount: *cu dḡḡu misa canarḡḡla kḡḡḡtele uruḡkeda*, *nḡḡḡo orḡko caruruḡarakula*, we took out this tree stump from the well the first time they had thrown it into it, now they have pitched it once more into it; ne dḡbare diḡko *canarḡḡlo caruḡada dḡba* *perenterḡ-tana*, they are throwing so many stones in this pool that it gets filled up.

caru-goḡ trs., to throw into the water and drown: *caruḡoḡḡḡko*.

caruḡoj-ḡ p. v., to be thrown into the water and get drowned: *gararee*

catana

capnago Jacq.

catana var. of *clatana*

catar, **cotor** var. of *clatana*.

catiani-daru Nag. **catini-daru** Has. sbst., *Alstonia scholaris*, R. Br.; Apocynaceae,—a large tree with 3-f-nately whorled leaves. It is used as a remedy in stomach-ache. The bark is ground with water. This water is strained off and drunk, the residue being rubbed over the pit of the stomach.

catiani-hasu Nag. **catini-hasu** Has. (H. *chāti*, stomach) sbst., stomach-ache, pain in the pit of the stomach, just below the sternum.

catom (H. *chūtō*, umbrella) (I) sbst., a country made, non-folding umbrella. The Mundas use 2 kinds of umbrellas with handles, the *madcatom*, bamboo umbrella, and the *guzgucatom*, the leaf umbrella (Pl. XVII, 1 and 2), and 2 kinds without handles, the *caloru*, rain hat, and the *guzgu*, leaf waterproof. (Pl. XVII, 3 and 4). The *madcatom*, is made by the *Turis*, professional basket and bamboo-mat makers, a distinct caste speaking a Mundari dialect and to all appearances belonging to the Munda race. The other 3 kinds are manufactured by the Mundas themselves. The specimen of the *madcatom* copied here (fig. 1) has, at the base of the cover or dome, a diameter of 2' 9" and a height of 7" from base to dome. The rim is made of 2 bamboo circles with a thin slice 1" broad, between them. The converging ribs constituting the frame of the cover or

catom

dome, are inserted between these bamboo rings. The covering is made of a perfectly watertight bamboo mat. Fig. A shows how the top of the handle is split and provided with knotted knobs. These serve to keep the convergent ribs apart just under the centre of the cover. Round pieces of bamboo matting are pushed between the cover and these knobs to prevent the latter from damaging the cover. The handle is 4' long. Fig. 1 shows how a bamboo fork is attached so that the umbrella may rest steadily on the ground when not in use. When it is in this position, a person can sit comfortably under it and be sheltered from the rain.

This and the *guzgucatom* are chiefly used by children and grown up people when grazing cattle. The *guzgucatom* differs from the *madcatom* in the following details. The bamboo-mat covering is replaced by a covering of *Bauhinia Vahlia* leaves so overlapping that no water can get through. These leaves are kept in position by sets of thin bamboo circles as shown in fig. 2. The inner set of circles, which are more numerous than the outer ones, are fixed by being tied to the ribs, whereas the outer circles are held together by a net work of strings. Since a leaf cover is lighter than bamboo-matting the strain on the rim is less; hence it may, as in the specimen here reproduced, consist of a single ring only. The two other kinds will be described under

catom-ara

guguru and *gugu*.

II. trs., to shelter smb. under a native umbrella: hon *catomipe* jeteqtana.

catom-en rflx. v., to shelter oneself under a native umbrella

catom-ə p. v., to get sheltered under a native umbrella: neatekain *catom-on*, maranəŋ omaiəpe, I shall not be (sufficiently) protected by this native umbrella, give me a larger one.

Note the following riddle: jargi hetetəod miəŋge katakəna, the plover which comes in the rains has only one leg. The answer is: *catom*, the umbrella.

catom-ara (Hd. *suastraria*) sbst., *Marsilea quadrifolia*, Linn.; *Marsilea* leaceae,—a waterplant growing in wet and flooded rice fields and on the edges of ponds. It is used as potherb. If made into cakes with oil, it acts as a soporific. N. B. The name of *pyricatomara* is given to two plants: *Desmodium parvifolium*, DC.; *Papilionaceae*, and *Oxalis corniculata*, Linn.; *Geraniaceae*. Only the latter is used as a potherb. *Marsilea minuta*, Linn.; is called *kuriq catomara*, and is used as a potherb.

***catom-mandi** sbst., a banquet offered by the buyer of a new village to the seller and the people (at least the village chiefs and pahans) of the villages round the new settlement. This takes place only after the price has been paid in full. On this occasion the seller introduces the buyer to his new neighbours. On this

catom-ora

day also the *sisangtu* is paid into the hands of the seller for the right of erecting *sasandirts*, burial stones, in the new village. Maybe this is called *catommandi* because to-day's guests will later on, in case of need, shelter the new settler against any attempt to swindle him out of his possession, just as an umbrella keeps one from sun and rain.

***catom-ora** sbst., a house with a roof sloping on all four sides, in contrd. to *dandamora*, a gabled house. See Pl. XXXI 1, 2, 3. We have here an exact copy of a rich Munda's *catom-ora*. Fig. 2 shows the groundplan. Fig. 3 is a longitudinal section through the house. This house, including the outer walls, is 45' long and 30' broad. The space covered by the eaves is 48' by 33'. An eight-foot broad verandah G runs the whole length of the house on the North side. It serves as a cowshed. A 7' by 18' room D, perpendicular to this verandah runs on the West side. This room is at the disposal of the son-in-law, if there be one in the house. The great central room A, 21' by 12', is the *adiq* in which the grains are stored and the spirits of the ancestors are believed to dwell. The only door to it is in the S. E. corner. The adjoining room B, called *sare*, is the place where rice is generally husked and meals are taken. C is the kitchen, 18' by 7'. The remaining space, 6' broad, is divided into two parts: E, 10' by 6' is the servant's quarters; and F, 7' by 6', is,

in the house here reproduced, the room in which the *dhuli* or larking machine is worked. Only well-to-do Mundas use this Hindu contrivance. The roof is entirely supported by wooden posts of which there are 32 in this house. The mud walls nowhere rise up to the roof. Those around the *adua* are 7' high, 1½' thick at the base and only 1' at the top. The other walls are about 5' high, 1' thick at the base and thinner on top.

Few Mundas own such spacious houses. Pl. XXXII shows the average size and structural details of a common and cheaper *catom-ora*: Fig. 1 is the groundplan. The length, including the outer walls, is about 21', the breadth is 14½'. The posts supporting the roof number only ten. The total space covered by the eaves is about 30' by 20'. To the West is a room about 10½' by 5½', serving as a cowshed. If there be buffaloes, they are separated from the bullocks and goats by a wooden railing, the posts of which are marked in section. The space corresponding to this on the East side is divided into two rooms, the northern one being the *adua* and the southern one the *sape*. The somewhat larger space in the centre is called *koṭuṛa* or upper room because its level is a little higher than the small verandah in front, which is called *oṛi* or *pudigi*. It serves as a cooking and sleeping apartment. Fig. 2 shows the woodwork of the whole house, the dotted lines indi-

cating the directions in which the rafters are disposed. Fig. 3 shows the four main central pillars with the king posts *bb*, the tiebeams *dd*, and the ridgepole *a*, called *jatagi*, *jalanajant*, *antahjatagi* or *bandia*. The tiebeams are called *dharna*, *darna* or *dhanna*, and the king posts *malhaṭi*, *malat*, *malahanta*, *jatanda* or *malakham*. The two strong short pieces *cc*, called *pinat*, simply rest on the tiebeams. The hole chiselled in their middle receives the king post and holds it in position. The purpose of this contrivance is to avoid making a hole through the middle of the tiebeam and thus weakening it; *cc* represent the main posts.

A wooden block *D* (*acōṭa*, *karaba* or *ganḍa*) is fitted on to the upper end of the king post to hold the ridgepole. The mortises at the ends of the tiebeams receive the pole plate. There is only one set of rafters, called *ajikha* or *sacra*. A shows how pairs of rafters ride on the ridgepole and are kept together by a wooden peg called *toṭuri*. Two longer and stronger pieces called *konasi*, run from the ridgepole to the outer corners of the pole plate. These are jointed by a mortise fixed by a peg, as shown in B. C shows how the extremities of the ridgepole are bevelled to receive the two central rafters, *botor*, and how they are fitted and fastened to the ridgepole.

For clearness' sake the woodwork is here drawn with a ruler and thus

appears as though it had been sawn. In reality all the pieces are tree trunks cut to size and cleared of their white wood. Every Munda is his own carpenter.

catur (II. Sad.) I. abs. n., cunning, slyness (never used in a favourable meaning) : *inia catur olo k'e tōpakada?* Who does not realize his trickery?

II. adj., cunning sly : *catur* horo ; *catur* kaji ; *catur* kami.

III. intrs., to act slyly : *aloo catura* ; *caturtama*, he acts slyly.

IV. trs., to try to deceive or cheat : *caturkedlea*.

catur-en rflx. v., same meaning : *betekame caturtantu*.

ca-patur repr. v., to try and deceive each other : *capaturlanaka*.

catur-p p. v., to become cunning, to take to deceit : *betekame caturp*, he is very sly.

ca-n-atur vrb. n., the amount of cunning : *capature catukedlea*, *cata caturdo jetae kae kajitela*, he acted so slyly that nobody ever spoke of such slyness, i.e., it surpasses what one has ever heard ; one would have thought such cunning impossible.

cata (? II. *kātā*) I. adj., slit, split ; *cata dandae sabakada*, he carries a stick with a split ; *cata alacitee sitana*, he ploughs using a split goading stick ; *burure cata lama*, *berare nuiglena*, *halanalam gatinre* (song), on the hill the *Spatholobus* pod has burst, the seeds fell into the valley, let us pick them up, O my friend. Also used as adj. noun, a slit, a split, a crack : *edgkore*

karimati lagaōtape, fill up the slits with putty.

II. trs., to split : *midko catape*.

cat-p rflx. v., fig., to split oneself, to bilocate : *mid horo Cendagatutee rajina*, *mid horo Siroadate*, *cilekaina cat-p*?

cat-a, *cat-go* p. v., to get split, to burst or split open : *lam j tete caltaka cat-pet al hmaen jan mo* *kuturllaka* *suogm huraoa*, the pod of the *Spatholobus*, owing to the heat, bursts with a snap and the seeds are projected with a humming sound about as far as the length of one of the sections into which a field is divided for ploughing ; *r rika* *hore* *hucinhuia* *dalleria cat-poa*, dry *Glycine* pods burst open even when but slightly beaten ; *opad sin koulde cat-p*, splinters for firewood can be split with a small wood-axe.

ca-p-it vrb. n., the act of splitting, the amount of splitting or bursting, the thing split, the split : *mu-in capatelo kape cabere barsinkla catape*, if you cannot finish splitting it in one day, then go on the next, *alea hore gorare cat-p catajana okoko butare bantapa jige sarakana*, our *Glycine* in the field has burst its pods to such an extent that only a few remain ; *honder capatelo solente tinabakada*, we have burnt all the firewood split the other day ; *guin baie okonjilo apkat kore totuqi lagaokcateko baijada*, *okonjilo apkatara capatelo* *lapakohjada*, when making a shelter to watch their fields some join the pairs of rafters by

caṭāḥā

means of a wooden peg, one split the rattlers and insert the two ends.

caṭāḥā-g p.v., of mangoes and some other kinds of fruit, to be of such a size that it can be split in the middle with a knife, the seed not being formed yet.

caṭāḥā trs., to split rapidly.

caṭāḥā-g, *caṭāḥā-g₂* p.v., to be split easily, to burst readily.

caṭāka, **caṭka** (Il. *catāi*; Or. *chatkā*, any bamboo matting work, destined to be rolled around a house, saplings or garnered corn, for protection) I. sbst., a very large rice basket made of split bamboo lamellae, containing up to 50 maunds of rice. It is shaped like the *dūlūḡi* (Pl. XXII, 3), but larger. II. trs., affixed to a nl., to fill so many chatkas: *caṭhiko apicatkaḥeda*, they have stored the rice in three chatkas.

caṭāka-g, *caṭka-g* p.v., affixed to a nl., to be stored in so many chatkas: ne opare caṭli *apicatkaḥakana*, in this house the store of rice numbers three chatkas.

caṭākam, **caṭkam** Has. **caṭākom**, **caṭkom** Nag. syn. of *paṭari*, I. sbst., a leaf plate somewhat below the medium size (Pl. XXIII, 3).

II. trs., in the epd. *tukūṇ-caṭākam*, to pin together into a leaf plate: ne sakam *tukūṇcaṭkameme*, make leaf plates with these leaves; upunialeka *tukūṇcaṭākamtam* make some four leaf plates. N. B. The *caṭākam* which occurs in *omonecaṭākamg* refers to the splitting and expansion of the cotyledons and has no con-

caṭākan

nexion with this *caṭāka*.

caṭāka-g p.v., to be made into a leaf plate: hapuringe *caṭākanakana*, neakore kaba bica, these leaf plates are small, we will not have our fill with what they can contain.

caṭākan, **caṭkan** sometimes **caṭākaō**, **caṭkaō** (Il. *catkanjina*; Sad. *catkai*, a slap) I. sbst., a slap: miaḡ *catkāne* omḡia, he gave him a slap.

II. trs., to slap: apisak *catkankiṇ*, *caṭākan-en* rlx. v., to slap oneself: sikiṛi huatḡia, aggee *caṭākanenjana*, he slapped himself in order to kill the mosquito which had bitten him. *ca-p-atākan* repr. v., to slap each other: *capatkanatanakina*.

caṭākan-g p.v., to get slapped: apisae *caṭākanjina*, he got three slaps.

ca-a-atākan vrh. n. the number or violence of the slaps: *canatkane catkankiṇ*, joakine arauterkia, he gave him such slaps that both his cheeks became quite red.

caṭākaō, **caṭkaō** (Sad. *catkaek*) intensive of *caṭg*, the latter affecting only the surface, whereas *caṭākaō* goes a little deeper. I. adj., of which small pieces have come off: *caṭākaō* soṭate cilekatem podica? How wilt thou play hockey with a chipped stick? *caṭākaō* soṭa toroḡtorodoa (doroḡdorodoa), a stick of which pieces are coming off makes a sound like 'doroddorod', when used. Also used as adj. noun: *caṭākaō* baditam, *caṭākaōre* baditam, wind a twine in juxtaposed rings around the stick of which small pieces come off.

II. trs., (1) to split, break or peel off small pieces, especially to peel or strip off the bark: *poda soṭa cilekatem caṭākaṭheda?* How didst thou manage to spoil thy hoekey stick? *ne keṛa daldalte ūrko caṭākaṭhja*, they beat this buffalo so much that they took off pieces of its skin. (2) fig., syn. of *patuṭ*, to loosen one or both ends of a dhoti, loin cloth or waist cloth, so that there is danger of the clothing slipping down (initial stage of the English: to strip): *dhutii caṭākaṭheda*, he loosened his dhoti; *dhutiko caṭākaṭhja*, they loosened his dhoti. (3) fig. in Nag., to take the yoke from the bullock's or buffalo's neck: *araṇṇakan keṛa caṭākaṭhjeṛa rajaa hukumte Dasaṛe boṇgai menteko harkja*, by order of the rajah, having taken the yoke from the neck of their buffalo, they drove it to be sacrificed on the Dasain feast (they drove to the sacrifice a buffalo they were actually in need of for their cultivation, which they would never do except under compulsion; but a rajah does not bother his head over such a trifle).

caṭākaṭh-n rflx. v., to loosen one's dhoti, one's loin cloth or waist cloth: *dhutii caṭākaṭhnjana*.

caṭākaṭh-ḡ p.v., (1) to get chipped, to get peeled: *neka jōṛte dallere apeṇ podasoṭa caṭākaṭha*, if you strike with so much force your hoekey sticks will get chipped, pieces will come off; *marite aleṇ keṛa caṭākaṭhjana*, our buffalo has been peeled of hair and skin by cow-

pox. (2) fig., of loin cloths and waist cloths, to get loosened: *dhutii caṭākaṭhjana*, the dhoti has got loose; *dhutii caṭākaṭhjana*, his dhoti has got loosened. (3) fig., in Nag., to be or get released from the yoke: *araṇṇakan keṛa okoṇa hukumte caṭākaṭhjana?* By whose order has the buffalo been released from the yoke?

ca-n-aṭākaṭh vrb. n., the extent of chipping or peeling off: *ne urī marite caṇaṭākaṭh caṭākaṭhjana tara-sṭarasate goṭa hormoe cabajana*, the skin and hair of this bullock was peeled off by cowpox to such an extent that, in successive patches the skin peeled off all over its body.

caṭākaṭh'leka, *caṭākaṭhge*, *caṭākaṭh'leka*, *caṭākaṭhge* adv., so as to break off small pieces, so as to contuse or peel off the skin: *caṭākaṭh'lekae dallja*; *soṭa caṭākaṭhgeṇe podajada*.

caṭānaha Nag. (II. *caṭnā*, condiment, a greedy woman; Sad. Or. *catnahā*) syn. of *jumburi*, I. abs. n., gluttony, voracity: *iniṇ caṭānaha janaṭh nekagea*.

II. adj., gluttonous, greedy, voracious: *caṭānaha hoṛo*.

III. intrs., to indulge gluttony or voracity: *beṭekane caṭānahatana*.

caṭānaha-n rflx. v., to indulge gluttony or voracity.

caṭānaha-ḡ p. v., to acquire the habit of gluttony; *ne hoṛo puragee caṭānahajana*, this man has become a great glutton.

caṭaṭh Has. var. of *chaṭaṭh* Nag. (only in the idiom: *aṇ chaṭaṭh*).

caṭaṭh (II. *cāṭnā*; Sad. *caṭek*) trs.,

caṭapaṭa

used only in scorn, to lick: goṭa sokoraiṇ rēkoam menlam *caṭaōṇ*? Thou saidst that thou wouldst steal from them the whole dell, hast thou licked it? i.e., hast thou got it? ne, *caṭaōlan*, there, lick it, says a man showing his thumb in anger or derision. v. g., when he has lost a case, or when he refuses to give what is asked for.

caṭapaṭa (Sad. *catpat*; Or. *catpānā*, to crackle) I. sbst., the sound of burning hair, feathers, dry grass, dry twigs: *caṭapataiṇ* aiunlā.

II. adj., with *saṭi*, same meaning.

III. intrs., to burn with that sound: *cikana caṭapataṭana*?

IV. trs., to burn with that sound; simile *caṭapataṭeda*.

caṭapaṭa-n rflx. v., to burn one's hair or feathers: *cuṅgi saḡaolaṇre diasalaite gueui caṭapataṇjana*, whilst lighting his cigar he burnt his moustache with the match.

caṭapaṭa-ṇ p. v., to be burnt with that same crackling sound: *sukuriūr puṭurjare, űḡ caṭpataṇa*, when they take off the skin of the swine, the hair gets burned off with a crepitating sound.

caṭapaṭalan adv., with a crepitating sound: *caṭapaṭalan* lōlana, *saṭitana*, *rikatana*.

caṭapaṭa, caṭapaṭaō (II. *catpāṭānā*, to flutter, to palpitate; Or. *chaṭpāṭrñā*, to writhe in pain; Sad.) I. sbst., burning pain, such as is experienced, v.g., by the bite of ants, by a mustard plaster, etc.: *caṭapaṭa* menaḡea.

II. intrs., to jump about, to kick

caṭapaṭa

one's legs about, to writhe, on account of a burning pain or in a fit of anger as little children sometimes do when crying: *haṇaḡ mūko menaḡea enamento sadom caṭapaṭaṭana*, there are stinging black ants about, that is why the horse kicks about restlessly.

III. imprsl., (1) to feel a smarting or burning pain. N. B. *Parparaō* is used preferably when the pain is in the eyes: *roḡtanae, mani sunume gosotadei caṭapataḡṇa*, his skin is cracked, he has rubbed mustard oil on it, he feels a burning pain; *ḡṇenagete caṭapataḡṇa*, he has a burning pain in the stomach, caused by hunger. (2) to be on hot coals, fluttered, excited to go somewhere: *buru lel caṭapaṭaḡṇa*.

IV trs. caus., to cause someone to jump about, to writhe: *miḡḡ hai sengelree caṭapataḡṇa*, he caused a fish to jump about in the fire, by throwing it alive into it.

caṭapaṭa-n, caṭapaṭaṇ-n rflx. v., (1) same meaning as the intrs.: *en hon raṭanre jamaōe caṭapaṭaōan*, when that child cries it always kicks its legs; *jūḡḡḡ hai hoḡaṭire caṭapataṇa*, if you throw a fish alive into the fire, it will jump about; *sunumanuṇ tarakire hoḡo caṭapaṭaōna*, a man whom a black ant has bitten, jumps about kicking his legs. (2) fig., to work excitedly, with lively movements: *kamire caṭapaṭanpe*.

caṭapaṭ-i-ḡ, caṭapaṭaō-ḡ p. v., same meaning as the imprsl.: *buru lelo*

catapataṭana ; okonjido reageṭe puragee *catapadūōṭana* baṭiuteroa, he who, from hunger, feels a strong burning in the stomach is forced to lie down.

catapatalan, *catapalaōlan* adv. used according to any of the meanings above : *catapatalan* has-ukina, it gave me a smarting pain ; *catapatalane* rikantana, he jumps kicking his legs, or he is on hot coals to be on his way ; *catapalaōlan* kamipe work in a lively way.

**caṭi* (H. *chatthi* ; Sad. Or *chatthi*) sbst., the purification from social uncleanness of a mother and her new-born child.

There are several successive rites through which children and young people have to pass before they are considered full members of their race and tribe. Most of these are met with the world over and, though differing in detail, agree in essentials. Frequently they begin already during pregnancy. The pregnancy rite mentioned in the article under *Garasibonga* is not of Mundari origin, but was taken over, together with that *bonga* itself, from some neighbouring Hinduized tribe. The Mundas have no pregnancy rites of their own. Of these introductory rites, *caṭi* is the most important.

As its details show, it essentially aims at purification. To the question : "Why should birth involve any impurity ?" The Mundas generally return the answer "Because child and mother belong to a caste

other than their own." This reply explains nothing and contradicts the Munda theory of caste. The mother has always belonged to the *Horojati* or Munda caste, and at her marriage she was formally received into the *kili* (clan) of her husband. Why should the birth of a child deprive her of these assets ? Such forfeitures are brought about only by transgressions of positive laws. As for the child, is not legitimate birth the most authentic title to family or caste membership ? This in fact is the Mundari view. Hence the child must be held to have, from its very birth, fully entered the caste of its parents. What impurity then remains to be wiped away by this rite ? However much urged for a reply, a Munda gives none, save the stereotyped : "*Hapamho enkaheda*, the ancestors have done so." What can this confident appeal to the knowledge and authority of the ancestors, mean except the following ? "We do no longer know why this must be done, but our ancestors knew it, of this we are sure, and therefore we do as they have done before us. We are satisfied with a humble admission of our impurity and pray the Creator that he may take it away from us."

This implicit faith of all Aborigines in the authority of their remote ancestry in matters of religious belief and ritual practices, supposes a firm conviction that those ancestors knew a great deal more than the present generation

does; would not the belief under review be a remnant of what Revelation and Christianity teach about the original fall?

This social uncleanness starts at the birth of the child and ends with the completion of the *caṭi* rites. When the mother feels the pangs of childbirth, she withdraws into an outhouse, if such be available, or into a corner of her home, taking with her an old mat. From the moment of birth she may no longer touch the *jhula* (cooking hearth) or any cooking utensil. Were she to disregard this, the entire household would become *bisṭi* (impure). This impurity, however, is not universal: the fireplace would only have to be broken up and the cooking utensils to be thrown away. Or it even suffices that on the *caṭi* day the hearth and the vessels be sprinkled with a purifying mixture. Should the father have to cook for his wife during her confinement, he himself is forbidden to touch either hearth or cooking utensils. Generally a woman of the family's acquaintance assists the mother in her needs and cooks for her.

When does the purification take place? As a rule, eight days after birth. But if it be foreseen that press of work or some other serious obstacle will come in the way of keeping the eighth day, the ceremony may take place on the fifth day after the birth.

Are there any *dies fasti* or *nejasti* with regard to *caṭi*? No. Any

day will do.

Are there any observances prescribed for the eve of the *caṭi*? No. Only the father is expected to go round the village and invite all to the *caṭi*, even those belonging to clans different from his own and people of other castes as well, lohars, weavers, etc.

On the morning of the *caṭi* day, the guests gather in front of the house. There the barber shaves the men and pares their nails. The women in turn get their nails pared, and the barber draws a thick red line round their feet, nearest to the sole. This function is called *narta*. After all the other women the mother has her nails pared and the red line drawn round her feet's edges. Finally some hair is shaved off the baby's head and deposited in a small leaf cup containing water. The *bṛhābā* (rice to be sown in its name) is presented and received. The baby is next anointed. Oil, with which to anoint face and head, is offered to all present, and then the male guests take their leave. Some women then boil with ashes the birth-soiled cloths. And then all the women go to the nearest stream or pond or tank, never however to the spring from which the drinking water is taken. The mother carries the birth-mat along with a little straw and an empty old pitcher on her head, her friends the boiled cloths and some fuel. A little distance

outside the village a fire is kindled and the mat burnt, whilst the mother, with a slight jerk of the head, drops the pitcher backwards, thus smashing it. This throwing and breaking of the pitcher is not observed everywhere and its *raison d'être* is no longer known. At least I never could ascertain it. The reason for burning the mat is extraordinary. Some say that its object is that the child may become *sejān*, wise. Of a dull child, the saying goes that *sered patiroq sejā mengakanga*, the wisdom of the birthmat is still in him. This of course is a slight, a kind of abuse. According to other informants the child would die if the mat were not burnt.

On reaching the river, the cloths are washed, and all bathe. The child's hair is thrown into the river with the words: *Sāt samundar Gangate senome!* or *athārāh samundar Gangate senome!* Go by way of the Ganges to the seven (or as the second formula has it) to the eighteen seas. The Mundas believe that the water will carry this hair to the deep seas where it is to meet the hair of some Mundari baby-girl with which it will get entangled. The commixtion of the two tufts presages the marriage of the interested owners. This belief is now fading away, but it still survives in marriage songs. The allied castes (Barais, Asurs and Bihors)

have apparently lost it altogether. The return home is made in single file, the mother walking first or last.

On arriving home the mother stops in front of her house; a little wooden stool is placed before her: then every one of the women present washes her feet, alternately rested on the footstool. This is meant as a congratulation for having passed safely through the dangers of childbirth.

This is followed by the *hircigiri* i.e., the purificatory sprinkling with a certain mixture, kept ready for the purpose in a *katupuy* or in a brass *dabri*. The mixture consists either of rice-beer (called on this occasion *diapuli*, *hirculi* or *hircinuli*) or of water into which *iliranu* or *ilumaṇa* (fermenting rice) has been thrown, or (should none of these ingredients be at hand) water and turmeric. According to some accounts, blood drawn from the toe of a white fowl is also dropped into it. One account speaks of a piece of copper as an ingredient. The sprinkling is done with a twig of the *tulsi* plant (*Ocimum sanctum*, Willd.; Labiatae) or with a tuft of *dublataśad* (*Cynodon dactylon*, Pers.; Gramineae). After the foot-washing, the mother, followed by all the women, enters the house: upon which the oldest woman present, sprinkles her and then the place where she had been lying from the day of birth. (It has already been stated that the whole

casi

casi

house would have to be sprinkled if during that time she had happened to touch the fireplace or some cooking utensil). Then the baby is washed and anointed with the turmeric water and oil which had been prepared for the shaving of the men in the morning. A sufficient quantity is always left over. After that all the inmates of the house and the women guests sprinkle themselves with the same mixture, thus completing the ceremonial of purification.

The husband next gives his wife a new cloth saying: *Gogjid-janam mente moñad seredle omam-tana*, because through death, thou hast come to life we give thee a shred. (A giver has always to disparage the gift he offers-).

Here follows a very interesting ceremony which takes place if the new-born child be a boy. In this case the mother does not wring the water out of her hair after bathing, but gathers her locks into a loose knot so as to keep some water in it. After having received the new cloth, she opens out this chignon, squeezes a drop of the water into her baby's mouth and then takes a drop of it herself. By this she expresses in action her ardent wish and her prayer that, should the boy once, later in life, happen to lie wounded on the hunting ground or on a battlefield, a hand as kind as hers may offer him water and quench his burning thirst. Then she presses out into the

hollowed palm of her right hand some of her own milk, gives half of it to her suckling and takes the other half herself. By this she protests her readiness to give him the breast as long as he shall require it. This ceremony is not observed for daughters.

So far, the mother has had a full day; and if (as is often the case) she be the only female in the house able to cook, there is no dinner ready. The neighbourly kindness prevailing in Mundari villages solves this difficulty. Friendly families which can afford it, bring a roasted fowl with ready-cooked rice, so that the inmates have that day more of first class food than they can well dispose of. Besides, all the women that were invited have brought some oil with them, as a contribution to the quantity required for the occasion. Husband, wife and female guests (note the restriction) next sit over a pot of special beer called *diaqili*. It is whilst drinking this beer that the women, after hearing any wish the father may express about a name for the child, discuss and settle this question. Sentiment often decides the choice. But if all the former children in this family have died in infancy, the visitation is ascribed to the ill-will of one of the ancestors. In such cases the only way to preserve the child alive is to name it after that particular ancestor, since he, of course, will never harm a namesake. The

cati

name can be found by divination (*sagun*) and the special process resorted to is called *lupunam*. It is reckoned that, at least in the Hasada country, only one child out of every 60 gets its name by this sort of magic.

This is the process observed for *sagun* or divination: Into a brass vessel full of water they place a blade of couch-grass. Then the chief guest says: *Sirmare Singbonga mengma! ne hon N. natunde antumjua. Ne hong natunde cati jakle lupajaba. Baigredo catijiq juputidoka.* Singbonga, thou art in heaven! We are naming this child N. In the name of this child we now drop rice grains into the water. If it (the proposed name) will do, then let the rice grains touch each other. Then two grains of rice are thrown into the water. If they meet and touch each other at the bottom, the proposed name is given to the child. If not, another name is tried in the same way. If in the several trials made the grains fail to meet, the conclusion is: 'All right, let us give him any name.' They then agree upon some name not tried in the *sagun*, and exclaim: *Dohai Singbonga Raja!* May it please thee, sovereign Singbonga! [N.B. This exclamation is also often used to introduce the short prayer given above, which, in that case, begins thus: *Dohai Singbonga Raja! Sirmare Singbonga mengma, etc.*]

cati

Divination does not coincide with the *cati*: it is generally put off for a few days. In such an occurrence, when the village guests gather at night to drink the *poncoi* or *catiji*, sometimes preceded by a banquet, they are told that the child's name will be chosen later on by divination. Otherwise the name must be made known before beer is drunk. When it has been squeezed from its dregs and is ready for the feast, the father with three or four men of his khunt, enters the inner room: he sacrifices a grey fowl and pours a libation of beer to the ancestors, that they may consider the child their kin and protect it. The liver and breast of the fowl are then baked in the sitting room, in the ordinary furnace, if the family belongs to the pahan khunt; somewhere else if it belongs to the munda khunt. When baked it is taken outside by the pahan and offered, with some beer, to the village spirits. Whatever remains of it he consumes then and there with those who have accompanied him. When he re-enters the house, all sit down to the banquet or at least to the beer. The *poncoi* is properly intended for the men, but the women folk sitting in a separate group, are allowed a share. The bout is preceded by a toast (*catijour*), which runs thus:

O my brethren, seeing the cloud (the woman's pregnancy), we were fearing because we did not know whether it would rain to-day or to-

morning, rain fire-water (*death*) or a spell of bad weather (*a short illness*), whether there would be born a human child, a tiger cub or a young snake; we were in fear. Now we have seen that the rain has been good, and that the Old One (*the Creator*) has sent a human child, and has granted a safe descent to her who had climbed a dry tree (*has safely delivered the mother*), and has vouchsafed us a leaf cup of rice-beer. Now we offer him thanks; and this child has been named after N.

Now we beg the Old One that he **may** take good care of this child, that nobody's envy may touch it; that it may grow up like a bitter gourd, like a bitter wild-melon; that we may eat and drink to it on every successive ceremony of its growth; that it may become as grey as the *ruta* tree, as hoary as the *hél* creeper. We are not the masters, everything happens as predestined by the Old One. He is almighty, he has mastered the empty heavens and the earth overrun by water, and has produced and propagated every living thing. All our hope is in Him. Well, my brethren, so far will I draw out my speech like a creeper. A turban ten yards long ends at the back of the head. (*Whatever else I might add would come to the same.*)"

If, for some reason or other, the selection of a name for the child is put off for a day, the women who gather for the debate must first take

a bath. In this case, the banquet and *poncoi'i* drinking are also to stand over.

The *cați* concludes with two rites performed on the next morning:

The mother when she goes to fetch water for her household from the village spring, must daub with red lead the hollow tree trunk sunk over the spring.

The *siki* or namesake of the child must revisit it and anoint it with oil (*sunungosq*), uttering at the time the following prayer: "Mar, sakintalan, bugiakanme, aialeka haraqme, mataqme, dukusukuute bancañakanme. "Well, now, my darling namesake, keep always in good health, become as old and strong as myself and continue immune from the strokes of fate". Then he ties a thread around the baby's waist, thereby signifying that he takes upon himself the customary duties of a namesake.

**cați-mandl* sbst., a banquet of a goat, rice and rice-beer offered at any time after the *cați-parah*, by the mother's parents to all the people of her village as thanks for the help they have given their daughter during her confinement.

cațka var. of *cațăka*.

catkam var. of *cațăkam*.

cațkan var. of *cațăkan*.

cațkaö var. of *cațăkaö*.

cațpaț, cațpația see under *carpat, carpatia*, like which it is constructed.

cațu (Sad.) I. sbst., (1) an earthen pitcher, an earthen waterpot with a narrow neck, in entrd. to

taḍa which is quite open, because it is used for frying and stewing (Pl. XXIV, 4). The *catu* used for carrying water and for keeping a provision of water in the house is called *dgecatu*, the one used for cooking rice has a broader neck and is called *manḍ-catū*. (?) the body of a *nagera* drum or of a *dumata* drum.

II. trs., (1) to model clay into a waterpot: *ne kumbar moḍ tārōm hasa sobene taḍakēda miado kae catukedti*. (2) to acquire, to buy waterpots: *apolo puragepe catukula*, you possess a great number of waterpots.

catu-g p. v., (1) of clay, to be shaped into waterpots: *ne hasa apia catuua ei kā?* Is this clay enough for three waterpots? (2) to have a sufficiency of waterpots: *gelea catu orare mona eneo ei kaia catuq'ina*, *catu kiriaem kajitana?* There are ten waterpots in the house, art thou not yet satisfied? Thou speakest of buying more? (3) idmly, with *bā* as sbj., to feel one's head as if it were as large as a waterpot, i.e., to have one's hair standing on end. This construction is used only in cases of fear inspired by a spirit: *ritḍḍi bagaiako botonaledlea sobenko bāle catulena*. (4) poetical parallel of *lundiq*, with the meaning of to get married. (*Catu-lundī* is the current collective noun for cooking utensils. Hence *catuṭlundiq* means ltly.: to be cooking-utensilled, i.e., to be tied to the duty of cooking which

is par excellence the daily work of the housewife):

Caṭujanam mārem lundijana,

Dali galaakodo māre alom caka-tina.

Thou art now tied to the cooking utensils, maiden. Think no longer regretfully of those who prepare flower garlands (the unmarried maidens).

caṭua Nag. syn. of *cāri* Has.

caṭu-bili, **caṭu-bili** sbst., *Solanum spirale*, Roxb; Solanaceae,—an unarmed undershrub or shrub, 4-12' high, with elliptic, acute, entire leaves, and small white flowers on lateral, extra-axillary peduncles and spirally racemose pedicels. The fruit, a small berry, is eaten by children.

caṭu-ḍiaṭa syn. of *ḍiaṭa*, *catulodg*, *catulodj* (Sabl. *hām-pukh*) sbst., *Physalis minima*, Linn; Solanaceae.—a herbaceous, pubescent, annual weed of roadsides and waste places, from 1 to 3 ft. high, bearing a globose berry which, like the Cape-gooseberry, is enveloped in the bladder-like calyx and is eaten by children. The juice of the leaves mixed with water and mustard oil is used as a remedy against ear-ache. After injecting some drops of this mixture they plug the ear with cotton-wool.

caṭu-lundī, ltly., waterpot and ladle, collective noun: cooking utensils.

caṭuṭa sbst., a nickname used especially for children whose head is so large that it is out of proportion

cañu-tetāi

with the rest of the body.

cañu-tetāi syn. of *tetāi*, sbst., a small *catu* for cooking rice.

cañ sbst., used by little children instead of *cañi*, uncooked husked rice: *cu-gain ban-gana, cañ kirin-ta-jana*, my mother is not at home, she is gone to buy rice.

cāñ sbst., used by little children instead of *cañi*, moon.

cāu, cāñu trs., to slap slightly in a playful manner: *kelenate tabri enage cāñ*.

ca-p-āñ, ca-p-āñu repr. v., to slap each other in a playful way: *tapum lo kā, capāñ bāñle cāñātun taikena*, no, we were not fighting we were only playfully slapping each other.

cāñ-g, cāñu-g p. v., to be slapped in a playful way: *cañ bāñi cāñlena*, he was only slapped in play.

ca-n-āñ, ca-n-āñu vib. n., a playful slap, the number of playful slaps: *misa cāñāñe kañ rāñ tansapise cāñkatejana entee rākena*, the first time he was slapped he did not cry, they slapped him playfully two or three times in succession and then he cried; *ne bon coa beññi, innature cāñāñ cāñkedkoa miad hon jaked kae paeokja*, this boy is an awful teaser, whilst playing he distributed so many raps and taps that he did not leave alone a single one of the children.

caña, caña jañ Has **cañha, cañha-jañ** Nag (Sad.; II *cañhar*; Mt. *cāñan-pāñ*) sbst., the jaw, i.e., the upper as well as the lower jaw. This is used mostly of animals; of

cañdal

man they prefer to say *jañjañ*, which however includes also the cheekbone.

cañu-o, cañha-p p. v., to grow jaws, to have jaws: *ce-ko kake cāñāñ*, birds have no jaws; *en orāñ hojeko sobenko maparapogeko cāñāñ*, in that family all have large jaws.

cañā-ḍaṭa, cañha ḍaṭa syn. of *tanu-ḍaṭa, gañḍuḍaṭa*, sbst., a grinding tooth.

cañḍal slst., a cupola-shaped palanquin covered with particoloured cloth and tinsel, and crowned with a yak's tail. It is used by the Alorigines in their bridal processions. It is sometimes replaced by a *karākaru* or *palki*, an ordinary palanquin. Only relatively rich Mundas can afford to engage any conveyance at all. Out of twenty marriage processions one meets, there may be only one with a *chaudal* or palanquin. To carry the *chaudal* was formerly the proper work of the Hindu's *dharmas* who still do this work at Ranchi. (These are not to be confounded with the *Rāj-Bhūyas*, officially called *Bhumij*, cultivators inhabiting Manbhum, who count themselves as belonging to the Munda race). Nowadays the *chaudal* is generally carried by people of some other caste, in Nag often by Orions. Amongst the Mundas some object and some do not object to carrying a *chaudal*. In the *Orañ* clan nobody may either travel in a *chaudal* or carry one: *Orañkilire cāñḍalre de orañ cāñḍal*

caūghaṛi

caūka

go manaakana. *Sukupa'tas* are trained palanquin bearers, not of a special caste. They may be engaged to carry a chandal but they ask for a higher pay than ordinary coolies. In several villages a bride may not be brought in a chandal, nor sent off in one because in those villages there is a spirit who does not like it: *taramira* hafure *caudalle* kugi au orq kucihon bila, barana kā baloa, inkua bonaga kae sukua mente. The same spirit is said not to like red turbans and to lose all power if once he sees a donkey!

caūghaṛi (Sad. *caughari*; Or *cauguriyā*, row of three tiny kettle-drums, tied in front of a riding native official for the promulgation of laws, proclamation of the rajah's visit, etc), sbst., a small drum now out of use. The Mundas say that this drum was covered with a human skin and that it was used only by rajahs, before the English took over the government of the country.

caūha, **caūha-ṭaṭa**, **caūha jan** Nag. variants of *caūa*, *caudata*, *caūjato*, Has.

caūka (II. the cube of a 10 ft measure, used to measure tanks, ditches or other excavations) I. sbst. () also *caūkahasa*, the earth contained in a square 10' broad and 1' deep, i.e., a hundred cubic feet: *caūki* (or *caūkahasa*) *sandakara* *dulqtana*, earth taken from a 10' square is being thrown on to the road; *caūki* go *nalatekojana*, they are gone to (dig and) carry for wages the earth from a chauka. () also *caūkigṭa*,

the excavation left after the earth has been dug out of the same measure. *sandaka* *gona* *pipire* *isa* *caūka* (or *caūkigṭa*) *meng*, there are many square excavations on the high ground along the road.

II. vrs., (1) to excavate, v. g., a tank, by juxtaposed and superposed square measures. (2) to cover the ground with the square excavations which remain after the earth has been carried off; to use a certain plot for the supply of earth. *banda* *daltane* *miad* *gorako* *caūkiketa*, in throwing up the weir they have excavated a high field () to throw up earthwork for wages calculated on chaukas. *bandako* *caūkitano*, they throw up the weir in quantities of 100 cubic feet. (3) to allot to sub. so many squares as part of the work to be done: *dulqa* *hurngea* *enmentee* *jokhatnukdka*, *baber* *horotako* *menak* *caūkikot* *orq* *upupun* *horotenko* *babareṭṭak* *ṭak* *ṭak*, there is little earthwork to be done, therefore he has divided the work amongst them: to each group of two men he gave one chauka to dig and to each group of four men he gave two chaukas. (4) to dig a chauka so many feet deep: *miad* *gare* *r* *ko* *apucaukiketa*, they have made a treble chauka in a single square excavation. (5) to make a chauka at a certain spot: *ando* *nere* *caūkikam*, thou dig thy chauka at this spot.

caūki-a affx. v., to undertake the digging of so many chaukas. *ape* *mitcaukampe* *ale* *baucankana* *yoa*, undertake one chauka, we will

caukidār, two.

caukidār p. v., meaning corresponding to the first.

caūkaī (Sk. P.) the name of a deer.

caūka-take (Sk. P.) many earned by each work. *caukidār* mud mī kīrīn.

caūki (H. Sad.) I. sb-st., a chair. This article refers to the Mundas. (1) a small bed meant as a relay for postal runners. Every postal runner carries the mail for a distance of about 8 miles, running all the time. At the end of his run he meets a fellow runner bringing the day's post from the opposite direction. After exchanging their loads, they run back to the place they came from, thus completing their day's task. The shed in which they wait is called *cauka*.

II. tis, of the village watchmen, to watch, to guard, to make their round: diguarko nidad'pī hatko *caūk'ndu ei kā?* Do the village watchmen guard the village at night?

caukidār p. v., of the village, to be watched at night: ne hatu misamisido *caukidār*, misamisā kā *caūkiint*.

caukidār (H. Sad.) syn. of *diguar*, I. sb-st., the village watchman. He is the last and lowest personage in the police service, but not so in the aboriginal village. His official duties are: to report to the nearest police station, the births and deaths in the villages under his care; to report any crimes such as thefts,

murders, to communicate to the villagers any orders issued by the police. The outward mark of his authority is a blue turban with a red tassel, a blue tunic and a lance. This man reports to the Mundas: the British Empire, they have him always before their eyes. Many a Munda has died without having ever seen any other official, at least during the few years of the British occupation. The results of this have been baneful. (1) All their watchmen have been, up to the land settlement, weavers (*gauris*) and masons (*teses*). Aiyans of the lowest kind, scorned alike by Mundas, Hindus and Mahomedans. It is believed or surmised that many of them were helots of a land who had fled to the mountain fastnesses of Chota Nagpur to escape their hard lot. However that may be they were landless and their very precarious means of existence made them resort to expedients either despicable or of dubious honesty.

(2) All this made them the natural allies of the coolie-recruiting agents, a set of heartless low caste Hindus and Mahomedans whose misdeeds are described under *arkatu*. They have undoubtedly done much to deserve their evil reputation. Had the Government been better informed of the ideas and feelings of the Mundas anent the rights and sanctity of the village family had they known the real character of the *perdes* and *ghasis*, they would cer-

of the grain, husked or not, in opposition to its outer cover (otak) sukido (otak) mungge (golekan) babura *etc.* etc., etc., the phrase *lute satele* is used for the manner in which the grain will begin to change from a milky state to brownness.

Now the idiomatic Japanese may be *ore-tana*, the cooked rice. I ate it uneaten in me (on my stomach). Unlike a dead leaf still oppressed from the things that were said to me, I have them still on my stomach, I can not digest them.

H. frs. to sink into *caux*, i. e., to sink into kind of mud in which will remain compact when cooked. In the ginnulu, i. e., mba, bands of *caux* to *caux* or to mud in, they sink into *caux*, and cook to *caux*, rice and the other food grains here named.

As a copula, to be held in its mouth, a male's jaw which will bite a dead whole and return whole when combined - kokedo - holds something firm to eat. The expression of such a thing, kokedo, is a firm, a constant, from it holds that cream does not become *crema*, they do not cook in a cup after granulation.

cassia, or yrbun, the rice which has been husked, the amount of husking into *cassa*—rice cooking *cassadla* caulked; catu at a ceni perakana, the women of this house have husked ready for cooking such an amount of rice that it fills several waterpots; bender candura *candulo* mendeabajara, namir oroko caulhandyda,

cañi (H. *erect*) L. -bdl. (1) husked rice, or entol, both to *ba*, unhusked rice or paddy; and *atado*, husked rice after it has been cooked, (2) in compounds any other kind of food grain which, when cooked, remains whole and compact and is then called *manle*: gaogai misa loud-leate rororuaqoa cute rurunoa ad sojanci *gaogaiatole* menoa, the Indian millet having been parboiled once, is put to dry and then husked; once cleaned it goes by the name of *gaogaiatole*, (3) the inner part

cañli ara

the rice husk d. in a former month has been all eaten, nowadays they husk once more so as to gather a provision.

cañli-ara (Sed. *cor. 87*) syn. of *luppari*, sbst., *Ama lantata*, Juss.; *Am. lantacae*,—a small whit-flowny herb used in some places as a po herb.

cañli-ba sbst., (1) syn. of *haredā*, *Jasminum arborescens*, Roxb.; *Oleaceae*,—a forest bush, 6-7 ft high, with sweet-scented white flowers. (2) syn. of *la'cañā*, *Swertia albius*, Clarke; *Gentianaceae*,—the Chiretta.

cañli-burdulud sbst., a smaller kind of flying white-ants which the Mundas do not eat, in cnfrd. to *burdulud* or *bahburdulud*, which is eaten, and the largest kind of the latter, *hargburdulud*, which appears with the first rains in June.

cañli dā, cañli-daha syn. of *horodā*, *horodā* I. sbst., the grubs which will change into ordinary red ants, *hau*, *Oecophylla smaragdina*. N. B. Grammatically these grubs are not constructed as liv. bgs.: *cañ'ulā*, *raūmdā*, *kudidā*, *sebonako jomea*, all the grubs of red ants are eaten: those of the ordinary unwinged red ant, called *hau*, those of the large winged but not flying red ant, called *raum*, and those of the flying red ant, called *sarasonakog*.

II. intrs., of the red ants, to rear ordinary grubs: *haūko ne potomre purageko cañ'ulāṭada*, *hupiateko raūmdākada*, in this nest (enclosed in leaves) the red ants are rearing a lot of ordinary grubs, but not many

cañli heper

large grubs.

cañ'ulā-q p. v., of a red ants' nest, to contain ordinary grubs: ne potom purage *cañ'ulāṭakana*.

cañli-gaṅga sbst., a flat green gra shopper smaller than *babagaṅga*, only 3" long.

cañli-heper sbst., a marriage ceremony so called. After the essential ceremony has been performed in the *sanduṭṭika*, so that now the bride and groom are husband and wife, the bridegroom remains standing on the mud platform (*mandoa*) whilst the bride is being carried on the hip three times around it. All the time she keeps throwing at him fistfuls of pearl-ice mixed with sand. In the meantime her elder sisters and elder female cousins, from the position they occupy, standing in order of age around the *mandoa*, likewise throw fistfuls of the same mixture at the bridegroom. The latter's friends generally find it necessary to spread a cloth before his face and so protect his eyes. This is a ceremony proper to the Tamar country. In Has. it is sometimes replaced, under the same name, by the following: The bride holds with both hands a winnowing basket containing rice; the bridegroom stands behind her and passing his arms around her waist, holds both her wrists. So they make together on foot three times the tour of the *mandoa*, shaking the winnowing basket all along as if winnowing. As the movements of the bride are hampered, part of the rice gets spilt.

This is said to signify that henceforth they will work in unison and help each other. None of my informants ever saw this ceremony performed as described by Sarat Chandra Roy. They think that his informants must have been Hinduized Mundas.

When it is over, the bride, with her left hand, catches hold of her husband's right hand and leads him into the house where they sit down once more on their own special mat. There the matrons of either family begin to chaff them, vying with each other in criticisms of their new relative, the bride or groom respectively, disapproving of them and finding fault with their appearance. This of course is done in jest, with glaring exaggerations and often without any serious foundation in truth. Most of this banter is exchanged in songs generally composed on the spur of the moment. They remind one of the laments the same women chant at the death of a relative. To sharpen the wits the rice beer which has served in the *jañgadi* ceremony is now produced and the matrons of both families do ample honour to the beverage whilst they instruct the young couple in the duties of married life, how they will, in weal and woe, have to work for each other, to feed each other and to take care of each other. Follows the ceremony called *sundi-bhe'*. But between the two there is the dance described at the end under *duld*. What with the beer

just drunk, the jests indulged in and the discourses exchanged, the matrons are now in the mood for a song they would abhor if sober.

The *cañli-heper* takes place only in the bride's village and is not repeated afterwards.

cañli-hog sbst, the pale-grey seeded form of *Dolichos biflorus*, Linn.; Papilionaceae.

cañli-hunji intrs., to husk a provision of rice: *nimirko cañlihunji-jadu*.

cañlihunji-p. v., imprsl., (of rice) to be husked for a provision: Horokoñ dasturkalo purage *kā cañlihunji*, it is not the custom of Mundas to husk much rice in advance.

***cañli-jañ** sbst, husked rice grains. This rice plays an important part in religious rites: (1) In practically all sacrifices three, sometimes five pinches of it are deposited on the ground, and some of the blood of the sacrificed animal is dripped on them. (2) When the elders have come to the conclusion that a certain calamity affecting a particular family or the entire village is due to witchcraft, the *pahan* goes from house to house to collect rice grains. Every head of family takes a pinch of rice from the house store and lays it on the *pahan's* winnowing shovel. The grains thus collected are, on the appointed day carried by the *pahan* to some reputed *deōyā* witch-finder; on this journey all the heads of family accompany him. The witch-finder scrutinizes these

grains to find out the witch responsible. (3) When a new house or hut is to be built, a few grains of rice are buried at the four corners of the chosen site, and left there overnight. If they remain intact the site is built upon. If they be attacked by mice or rats the place is abandoned. (4) Single rice grains are used in several consultations or divinations to know the will of Singbonga.

The epd. *caŭlijaŭ* occurs especially in the following phrases:

(1) *caŭlijaŭ baŭ* or *caŭlijaŭ doŭe*, to consult in divination the rice grains by the process described under *dorenam* (in contrd. to the process described under *hiŭnam*).

(2) *caŭlijaŭ lei* may apply to either of these two processes.

(3) *caŭlijaŭre nam* litly. to find out by rice grains. (1) The term is used indifferently of *dorenam* and *hiŭnam* processes. (2) It may be used even of the process denoted by *sagun*, provided rice grains were actually presented to the *marau deŭra* or *soka* (though, maybe, the latter made no use of them).

caŭlijaŭre nam-a p. v., to be discovered by means of rice grains.

(4) *caŭlijaŭ horsok*, *caŭlijaŭ suid* or *caŭlijaŭ tipi*, litly., to insert or slip rice grains (in a bundle) under the thatch or tiles of the roof; to finger rice grains, to handle rice grains; i.e., to promise a sacrifice for the recovery of a sick person; the spirit to whom the sacrifice is promised, takes the affix *re*: *api mātate*

layhasuŭ jōrakana, Orakore *caŭlijaŭ suidaŭe*, for the last three days he has had a severe belly-ache, do promise a sacrifice on his behalf to the house spirits (or spirits of the ancestors). The man who makes this promise, holds some rice-grains on his left palm, and standing near the patient, pushes them about with his thumb. The formula he pronounces in the meantime is the same as that used in the ceremony described under *atiŭ, trs.* After the prayer he packs them into a leaf, passes this several times over the head of the patient and then sticks the little bundle between the rafters and the thatch or tiles or hangs it on the wall. There it remains till the promised sacrifice is offered after the cure.

(5) *miad caŭlijaŭrenko*, *miad caŭlijaŭ jontanko*, direct descendants from one common ancestor, who may admit each other to participate in the sacrificial rice offered to the domestic spirits (*hiŭporoh* and *mageporoh*). The sentence 'we are all descendants of one ancestor' may be rendered: *ale sobenko miad caŭlijaŭrenko*, or *miad caŭlijaŭ jontanko*, or *miad caŭlijaŭle jontana*. N. B. A married woman is no longer allowed to partake of sacrificial rice in her parents' home though her husband and children may do so. Notwithstanding this favour her husband and children are not called *miad caŭlijaŭrenko* of the wife's family: *miad caŭlijaŭre kako hisaboa*.

II. *trs.*, with the patient's name as

cañli-jonq

d. o., to consult the witch-finder or sorcerer about smb.'s sickness : *cañlijañkjakō*.

III. intrs, same meaning ; *cañlijañkedale*, *cañlijañkenale*.

cañlijañ-en rfix v., same meaning : apicandūtaetele *cañlijañentana*, bon-gu kagee picatana.

cañlijañ-g p. v., (1) of the patient, to have a witch-finder consulted on one's behalf : apicandūtaetele ha-utana, cinamente kae *cañlijañotana* ? (2) impisl. (of this consultation) to take place : honder *cañlijañlena*.

cañli-jonq Has. syn. of *lukvijonq* Nag. sbst., *Andropogon serratus*, Thumb ; Gramineae,—a tall, erect, perennial grass, used to make brooms.

cañli-mañdi Has. and Nag. sbst., half cooked rice, which is neither *cañli* nor *mañdi*, in entid to *baba-mañdi*, a meal of cooked rice, *urba-mañdi*, a meal of cooked *urba*, *ocmañdi*, a meal of cooked *oc*, etc : *cañlimañdi* jomakada lāihasujaia, he has eaten half cooked rice, it has given him a stomach-ache.

cañli-saaga (Sad. *caur kanda*) sbst *Pycnoocyela glauca*, Lindl ; Umbelliferae,—a herb less than one foot high, with a fleshy, cylindric, white root, sweet to the taste, finely cut leaves, and white, rose-tinted flowers in glo'ular, compound umbels. The root is used as a remedy in dysentery three roots are crushed together with a handful of *añlikir* roots, mixed with a small cupful of water, and this is taken in three doses. Another way is to eat raw the root of one or

cañtara

two of these *Pycnoocyelas* in conjunction with one root of *ote kila*, and two or three roots of *sifiatamku*. The root of *cañlisaga* is also one of the components of the ferment for ice beer.

cañra (II. *cañrā*) sbst., a covered platform in front of Hindu houses. The word occurs only in songs :

Iti bamarô-gosain, itij bongatana,

Iti Rām Lokon itij pujatana.

Piragi cetanre itij bongatana,

Cañra latarre itij pujatana.

Listen, the Brahmin Rām Lokon is offering a sacrifice. Listen, he offers a sacrifice on the platform, he offers it under its roof.

cañrasi (II. *cañrasī*, equality of surface) trs, to sow or plant not too thinly, not too thickly.

cañrasi-g p. v., to be sown or planted neither too thickly nor too thinly : alea roa *cañrasiakana*, apeado ganga-naōakana, our rice seedlings have been planted all right, yours are planted too close, too thickly.

cañrasi, *cañrasige* adv., of plants, at the proper distance : *cañrasige* herepe.

cañtara (Sad.) I. sbst., the ordinary full-dress cloth of women, 12 cubits long and two cubits broad, with one *acra* and a few coloured lines, of which one is about 1½" broad, along one *maei* or long side. This is the dress which is called *paconparia* in songs : *cañtarare* bā kako salačako rangasjogea, on a *cañtara* they do not put any coloured flowers or figures, they put the colouring in straight lines.

II. trs., (1) to weave a cloth in the

form of a *cautara* : songolpariando alom songolpariãa, *cautara* alone, do not make the cloth with coloured figures, weave it with ordinary, straight, coloured lines. (2) to dress smb. in a *caũlara* : ne dangri apandireko *caũlaraia* eiko songolpariãa ? On the day of her marriage will they dress that girl in an ordinary cloth or in a cloth with coloured figures ? *caũlara-n* rflx v., to dress oneself in an ordinary cloth with coloured stripes : honkodoe ja ihjakodkoa aqloe *caũlara*jana, landa ge sanana, she has dressed her children in plain cloth, but herself she has put on a dress with coloured stripes, it is ridiculous, (ltly., one wants to laugh). *caũlara-g* p. v., (1) to be made into an ordinary *caũlara* with coloured stripes : kã agamariakana, *caũlara-akana*, it is not adorned with a coloured line of birds, it is an ordinary *caũlara* with coloured stripes. (2) to get dressed in a *caũlara* : kuri *caũlara*akante hitutee aulja, cinamente dasturleka enagaapukia kakia songolpariatia ? His bride was dressed in an ordinary striped cloth when he brought her home, why did not his parents give her a cloth with coloured figures as is the custom ?

câ-cê, cê-cê (long nasals & checked) used of the crying of babies and constructed like *cacô* in the 2nd meaning of this word. The p. v. is *câcêgo* : gamadate honko *câcêgotana*, bugilka surukope.

câci var. of *caci*.

câ-cô (II. *cen cen karnã*, *cen cen karnã*, squeaking ; Sad. *cũn cũn*) cfr. *cũcũcũ*, I. sbst, (1) a creaking noise, as v.g. that of a solid-wheel cart : *câcũcũ* aĩumũ. (2) the shouting or crying of a number of children at the same time or one after the other : honkoã *câcô* aĩumũ'ana.

II. adj., (1) with *sari*, same meaning. (2) with *honko*, children who are in the habit of crying or shouting : *câcô* honko kupuloteko idikedkoa, when going on a visit they took with them children who are in the habit of crying.

III. trs. caus., (1) to drive a creaking cart : apia sigriko neteko *câcô-jada*, they are driving this way three creaking solid-wheel carts. (2) to cause a number of children to cry or shout : honkoe *câcôja*ĩkoi.

câcô-n rflx v., of children, to cry or shout together or one after the other : tuĩu ei canĩ namtaĩkoe meromgupihonko *câcôntina* ? The children who herd the goats, whom have they met that they are all shouting ? Is it a jackal or what is it ?

câcô-g p. v., (1) to make a creaking noise : sagiri sunumtape, parage *câcôptana*. (2) same as rflx. v. : jãn hupia tuĩu kãre tũni borote ne honko *câcôoa*, these children shout for fear at the sight of the least jackal or wild dog.

IV. adv., with or without the afxs. *ange, ge, gge, tan, tange*, (1) modifying *sari, aĩum, rikaq, har* : apia sagiri *câcôtanko haraujada*. (2) modifying *ĩq, kakã'a, rikan, aĩum* :

honko *câĕ-tungelo* raŋana

câĕ, câĕ (*î* long) used of women in entrd. to *kâĕ, kâĕ*, used of men, I sbst., (1) a shrill and angry shout : ina *câĕm* anumlâ ci ? (2) the habit of shouting shrilly and angrily : ne kuraĕ *câĕ* (or *câĕm*) jamaore enkagei.

II. adj, also *câĕm*, a woman who has the habit of shouting thus : ne hature miaĕ *câĕ* buŋa mungia. Also used as adj. noun : mdo jamaore nekan *câĕge*.

III. trs and intrs, to shout once shrilly at smb : tobodoe *câĕkûa* ; tobodoe *câĕkida*.

câĕ-m flx. v., same meaning : t bedoe *câĕmjana*.

câĕ-ge, câĕ-p p. v., of a person, (1) to be shouted at shrilly, once : *câĕ-lenau*, rokage bôre kîs nitrakablana, I got shouted at shrilly, the anger rose suddenly to her head. (2) also *câĕcâĕ*, to take the habit of shouting shrilly and angrily : ne kuŋi eŋagee *câĕjana*.

IV. adv, with the afxs. *ge, ken*, modifying *kakala, kaŋi, erau, rika, rikan*. *Câĕken* with the copula *a* may be used intisly, referring to the past : misa bûiĭ *câĕken*. It is also used as adj. qualifying *kakala, kaji, erau* : *câĕken kakalam* anumlâ ci ?

câĕa var. of *câĕa*.

câĕ-bagel, câĕ-bagel (*î* long) syn of *câĕ* but only as prd. In the p. v. it is not used of the habit.

Câĕ-candi sbst, the modality under which *Mahadeocandi* is invoked and acts in the following

superstitious practices : (1) *câĕak* *har*, the driving away of the green bug from the paddy fields. (2) *rog huunung*, the "sucking and spitting out" a sickness. (3) *rog kolan-giri*, the "shaking off" a sickness. *câĕcandi-m* flx. v., of Mahadeo, to act in the modality of *câĕcandi*.

câĕ-câĕ, câĕ-câĕ (nasals long) (Sad. *câĕcâĕia*, Or. *câĕcâĕmâ*, to speak in a shrill voice) (1) of repeated shrill, angry shout, used in the same constructions where *câĕ* is used of a single shout. (2) of the habit of so shouting, used instead of *câĕ* in the constructions where *câĕ* refers to the habit. The adv. may take the afxs. *ange, ge, ege, lan, lenge*, or the forms *câĕleka, câĕkenecâĕken*.

câĕ câĕ var. of *kâĕkâĕ*.

câĕcâĕ-moca, câĕ-moca (nasals long, also without vocal cheek) I. abs. n., the habit of shouting shrilly in anger : ama *câĕcâĕmoei* hokaeme.

II. adj, with *kuŋi*, a woman with this habit.

câĕcâĕmoca-2 p. v., to take this habit.

câĕ-côĕ frequentative of *câĕcâĕ* in its 3 meanings, and constructed in the same manner.

câĕ-cûi, câĕ-cûi (nasals long) I. sbst, (1) the squeaks of several mice, in entrd. to *cûicûi, cûicûi*, the squeaks of one mouse, and *cûiken, cûiken* *ra*, to squeak once only : cutukâ *câĕcûim* aŋumlâ ci ? (2) the squealing or loud crying of several small children, in entrd. to *cûicûi*, the same of one child repeatedly : ne

cācken

honkoā cācū aūriko dūpum jaked
kā hokaoa.

II. adj., (1) with *sari*, the same
squeaks or squealing (2) with
honko, several small children, up to
7 years old, without connotation of
sound: cācūcū honkolo buru letele
senkena.

III. trs. caus., to cause several small
children to cry, together or several-
ly: honko alop cācūcūkoa.

IV. intrs., of several mice, to
squeak: cūtukō cācūcūjada, several
mice are squeaking.

cācūcū-n, cācūcū-n rlx. v., (1) of
several mice, to squeak. (2) of
several small children, to cry
loudly: aūri dūpum jaked janaō
nekageko cācūcūna.

V. adv., with or without the afxs.
ange, *ge*, *oge*, *tan*, *tange* (1) of
several mice, with *rg*, *rikan*, *arung*,
to squeak. (2) of several children,
with *meng* and syn., to be still very
small: ne oṛate honko cācūcūtan-
kō pereḡipiakana, there are a lot of
small children in this house. (3) of
several small children, with *rg*,
rikan, *arung* to cry loudly: cācūcū-
tan-ko rātana.

cācken adv., modifying *jejo*, in-
telesely acid.

cāi (Sad.) I. sbst., (1) a caste of
thieves, adepts at pilfering in the
markets: Cāiko rakabakana, the
Chains have put in an appearance
in the market. (2) a man who
pilfers in the market: piṛire cāiko
janaō deran-ko tāina, in the market
there are of course always people
who pilfer.

cāōar

II. adj., in the meaning of *cāōakana*,
acquired by pilfering or pickpocketing
the pockets: api hoṛoteko cāōaḡiḡi en
cāi paṣage piṭ atomako haṭnatana,
three men clubbed together for
pilfering and pocket picking, it is
the money so gotten which they are
dividing now a little aside from the
market.

III. trs., to pilfer in the markets,
to pick the pockets: api takako
cāōkiri, they lighted him of three
rupees.

cā-n rlx. v., to take to pilfering in
the market: alom cāna.

cā-g p. v., to be picked, to be pil-
fered: kōkorombotanina sūbarajud
taikena, ekaekate cājana paṭa
kaina nunkeda, I was often putting
suddenly my hands over it, I can-
not make out how it was stolen.
(2) to be lighted of so much: api
takie cājani, he was lighted of
three rupees. (3) to become a pil-
ferer, a pickpocket, to take the habit
of pilfering: inṛi nā lo cājani.

cā-n-ai vrb. n., the amount of pil-
fering or pocket-picking: piṛire
cānāiko cāikedkōa, horahora paṣa
banḡtenkoā kiḡiḡi aūmaujana, they
have picked the pockets to such an
extent in the market that all along
the way when returning we heard of
people who had lost money.

cāi-saḡgi intrs., to band toge-
ther for pilfering or pocket picking.

cāōar (Sk. II. *cāwar*; Or. *cāor*;
Sad.) I sbst. (1) yak tail fixed on
a short handle or stick (Pl. XXX.
6): Naguriṛe cāōar lekaramreko
idiia oṛo titeko hiciṛa, at the leka;

ram dance in Naguri the young men take it and wave it in the air, or they stick it as a kind of plume into the girdle on their back. In Haada they do not dance the *lêkaram*. It is very striking that this dance and the concomitant use of the *câḍar*, are as sharply demarcated as the dialect, so that East of the Chaibasa road it is danced only in Siunkel, the only Naguri village there. The Oraons appreciate the *câḍar* very much and it seems to be from them that the Naguri people have borrowed its use in this dance. (2) also applied to the horse's tail and to any tails having a tuft of longer hairs at the end, v. g., those of donkeys, bullocks, buffaloes, lions.

II trs., to adorn with a *câḍar* : Hasadare arandikore caṇḍal janao cutareko *câḍarea*, in Hasada when there is a marriage they always put a yak tail at the top of the dome-shaped palanquin.

caḍar-en rlx. v., to adorn oneself with a yak tail : lekaramre doṇare maṇḍanko *câḍirena*.

câḍ-câḍ, kâḍ-kâḍ (Sad. ; Or. *caḍ-cuiruḍ*) 1^o I. sbst., the sound produced by water in the last stage of boiling in a large *catu*, in entrd. to *câḍcâḍ*, *câḍcâḍ*, which imitates the same sound in smaller vessels or the sound of boiling in the first stage.

II. adj., (1) with *sari*, same meaning. (2) with *dq*, water in the last stage of boiling : *câḍcâḍ* dqe sula tiṇṇṇatājana, he plunged his hand in boiling water and got scalded

at once.

III. trs. caus., to put water to boil in a large pot : dqe *câḍcâḍkeda*.

IV. intrs., to produce the sound described : dq *câḍcâḍtana*.

câḍcâḍ-ḡ, kâḍkâḍ-ḡ p. v., to begin producing that sound : dq *câḍcâḍḡtana*.

câḍcâḍtan, câḍkencâḍken, kâḍkâḍtan, kâḍkenkâḍken adv., modifying *sari*, *basira* : dq *câḍkencâḍken* basatana.

2^o syn. of *cagq, câḍcâḍ*.

câḍra (Or. *caḍra*, white coloured tail ; Sad.) adj., used of animals (excepting the jerboa rat), who have a white tuft at the end of their tail. Also used as adj. noun, but only of dogs.

câḍra-ḡ p. v, in the perf. past : *câḍraukanne*, that animal has a white tuft at the end of its tail.

cârâ-cârâḍ syn. of *cârî, cârî*, but not used sbstly.

cârî, cârî I. sbst, tension, distension : ne *cârî* alom dīhikaṇi, do not cause or allow this tension to relax ; cui numūkja enamente gaira *toacârî* ōraḍjana, the calf sucked the milk that is how the distension of the cow's udder has been relieved.

II. trs., to stretch tightly a cloth, rope or skin, so as to make it quite stiff : dumaṇ ūr *cârîlere* sarīoa, the drum will sound properly if you tighten the drum skin ; baṇar kâ *cârîlere* sandak sâjege kâ jokaa, if you do not stretch well the rope, you will not trace the road straight ; gai toae *cârîgiriakada*, the cow has so filled her udders with milk that the nipples are stiff and stretched.

III. intrs., to be in a state of distension : toa *cāpitanre* geleko tandra-girioa, when the udder is distended, the nipples are divergent instead of hanging straight downwards.

cāpī-n, *cāpī-n* rflx. v., to cause the distension of a part of one's own body : ne hon kūb heremakan cāḍako omaia, munūte lāji *cāpinjana*, they gave this boy tea which was much sweetened, he drank so much of it that he has distended his stomach.

cāpī-q, *cāpī-q* p. v., to be or get stretched tightly : paga sidoleka *cāpiakana*, the rope is stretched to snapping ; orodo kā *cārioa*, it is impossible to stretch it more ; ba'ar kā *cāpitanrelo* orogo tūñjorob n, if the rope is not stretched tight enough, then pull harder both of you ; ne gaia toa *cāpigirotakua*, the udder of this cow is quite distended ; date ne hon lāji *cāriakua*, the stomach of this child is distended with water. N. B. For the distension of the skin in dropsy they use *tolululi*, not *cāpī*.

can-āri, *ca-n-āpī* vrb. n., the amount of stretching or distension : *cand-rinak* cāpikeda, oḍkeḍi deate apinapankina sanduajina, they stretched the rope so much that it snapped and both fell backwards ; ne gaia toa *candri* cārijana modenpiutere saaleka leiqtana, the udder of this cow is so distended that she will likely give a whole bowlful of milk.

cāñri Has. I sbst., either in the s. or pl. as inan. o. or in the pl. as liv. bgs., seed lac : *cāñriko* caparajada, they are preparing shellac from the

seed lac ; *cāñriko* mena ei ? *cāñri-ko* menakoa ?

II. trs., to prepare seed lac : ēpēkoko *cāñrijadkōa*.

cāñri-q p. v., of stick lac, to be prepared into seed lac : tarakodo *cāñri-jana*, tarakado añriko *cāñrioa*, some of the stick lac has been cleaned into seed lac, some not yet.

cāñrite adv., in the form of seed lac : *cāñriteko* calānjadkōi, ei caparate, ei tikate ? How do they export lac ? As seed lac, as shellac or in cakes ?

cāñria, **cāñria-guru** I. sbst., the Indian Jerboa Rat, *Gerbillus indicus*, characterized by the disproportionate length of the hind-limbs and by a white tuft ending the tail. The Mundas appreciate it very much as food.

II. adj., of u s in songs with *sudom* : Dugumugu cāñjite nokoe sangtan ? *Cāñria* sudomte cimai biridtan ?

Who goes there carried in a domed palanquin ? Who goes there on a horse with a white tuft on its tail ?

Cāñria sbst., name of a sept of the Mundas. See *kili*.

ce diminutive of *ca*.

ce-bag-I diminutive of *ca*bagel.

ceca var. of *caea*.

ceca lutur adj., poetical syn. of *hinq-lutur*, with torn ears : Tulku-tumba dulkan saritun, *Cecalutur* buria susuntana. The *dulkan* drum makes a *tu kutumba* sound, the torn-eared old crone dances. (Song).

ceca-meca Has. Nag. var. of *caea-ceca*.

ceca-moca adj., with *kuri*, a bad tempered, snappish woman : *ceca-moca*

cece

kuri jānāge kuliline cāekene kajirura. Also used as adj. noun : neka *cecemociko* kulio kaniā, acua kaniā, I will neither ask nor order such snappish creatures.

II. trs., of women, to snap at someone ; puragee *cecemocakeleca* ; alom *cecmocatea*.

cecmoca-n rflx. v., (1) to speak snappishly : alom *cecmocana*. (2) to acquire the habit of snappishness by not controlling one's temper : sidado besgee taikena, bar sirma-tactee *cecmocanjana*.

cecmoca-g p. v., to acquire the habit of snappishness : ni puragee *cecmocajana*.

cece (II. *kekia*) adj., with *karkom*, a small and young specimen, up to 1", of any kind of crab. This word is used instead of *karkomhon*, which is never said. Also used as adj. noun : miad *ceceq* namakāia.

ce-g I. abs. n., intense, disagreeable bitterness of taste : namināa *ceq* okoe sahatiā ?

II. adj., intensely, disagreeably bitter : ne suku *cecega*. Also adj. noun : nekan *ceceko* okoe jomdāia ? Who can eat such bitter things ?

III. trs. caus., to render intensely bitter : utupe *cecekeka*.

IV. intrs. imprsl., to have a taste of intense bitterness, to find smth. intensely bitter : *cecejgāna*.

cece-gg p. v., to turn intensely bitter : sibil suku misamisa *cecegoa*, the tasty form of the bottle-gourd sometimes turns out intensely bitter

V. adv., with or without the affs. *ange, ge, tan, tange*, also *cekeneken*,

cecera

modifying *harad* : binadimbu orq misumisa-suku *cecegan* harada, jom kā sahatiāoa, the snake-dimbu and sometimes the bottle-gourd are intensely bitter ; kainin *cekeneken* harada, quinine is intensely bitter.

ce-ce (Sad. ; *cici* ; or *ci'u ci'u*) I. sbst., the cheeping of the young of birds in the nest : *cecega* aiunlā.

II. adj., with *sari*, same meaning.

III. intrs., to cheep in the nest : tukare honko *cecejuda*, the young birds are cheeping in their nest.

cece-n rflx. v., same meaning : en-anaiko *cecehana*.

cecegan adv., modifying *ra*, to cheep in the nest : *ceceganho* rajada,

ce-g diminutive of *ceq*.

ceceakele (Or. *ce'leng'o*, shallow) I. adj., shallow ; used of small vessels as v. g., a saucer, in contrd. to *cakacaka*, used for larger vessels. Also used as adj. noun : *ceceakelepe* hupinge soba, little is contained in a small shallow vessel.

II. trs., to make a small vessel shallow : dubūri puragepe *ceceakelekeka*, you have made the stew plate too shallow.

ceceake'e-g, *ceceakele-gg* p. v., to be made shallow, to be shallow : ne dubūri *ceceakeleakana*.

cecera (II. *ceca* ; Sad.) I. adj., of cloth, worn through, worn and torn. Also used as adj. noun : *cece-rahotee* unakana.

II. trs., to wear a cloth through, to wear a cloth so long that it is torn : lijae *ceceakeda*.

cecera-g p. v., to get worn through ; to get worn and torn : lija *cecera-*

akana.

cecera-mecera I. sbst., collective noun for rags, worn-through garments, clothes worn to pieces : *aña ceceramecera bāri maña.*

II. trs., to wear through several garments : *lija ceceramecerakela.*

ceceramecera-q p. v., of several cloth s, to get worn through and torn : *lija cecerameceraakana.*

ced I. trs., (1) to alternate small and big ones, to alternate small or big ones with groups of big or small ones, or groups of big ones with groups of small ones; to alternate colours : *honko cedkome*, alternate the small and big boys; *hi-ir cedome*, alternate or seriate the beads of the necklace either according to size or according to colour. (2) to pass smb. over, to omit, to leave out smb., v.g., in a division or distribution in which he is expected to share. In this meaning it is gen rally affixed to *om*, *em*, to give : *emcedkĩñae*, *cedkĩñae*, he passed me over in the distribution, he did not give me a share.

II. intrs., to ripen irregularly, successively; said of the fruits of the fig kind and of such other fruits as grow in spikes or bunches, when a fruit is ripe here and there among the others on the same branchlet, spike or bunch : *hesa cedtana*, the fruit of the *hesa* tree is ripening irregularly.

ced-en rflx. v., to put themselves in order, alternately a big one and a small one : *mara, cedenpe*, well then, put yourselves alternately a big boy

and a small boy.

ced-q p.v., (1) to be put alternately in regular order : *honko cedakana*, hisir *cedakana*. (2) to be passed over in a distribution : *jataeo kako emcedjana.*

ce-n-ed vrb. n., the seriality, the amount of regular variation : *cened* *kā tañkajana*, mid *dānjogo kape cedkeda*, the seriality is not constant, you have not kept to the same rule of variation; hisir *gututāne cenedko cedkeda midta jaked begar cedte banaa*, in stringing the necklace they have varied so regularly the size or the colour of the beads, that the seriation is nowhere interrupted.

ced parallel of *em*, *om*, in songs and sacrificial formulas trs., to give : *tisindole omamtan cedamtana*, today we give and offer thee (this sacrifice); *Goraakadkodogako calatadkodo*, *Kagebu omakoa bonagamandi*. *Goraakadkodogako calatadkodo*, *Kagebu cedakoa dhoromsaba*. Let us not permit our married daughters to partake of the sacrificial rice and beer.

ced-q p.v., parallel of *omq* in songs and sacrificial formulas, to be given.

ce-p-ed repr. v., parallel of *opom* in songs : *Kāremalagala cependago*, we will give each other a necklace made of *Saccharum spontaneum* grass.

cedām var. of *cadām*.

ced-bagel syn. of *pedcebager*, *cedken be*, *pedceken be*, I. intrs., to spit suddenly, once, through one's teeth : *cedbagelkedae*.

II. trs., the same on smb. : *ced-*

ceḡ-ceḡ

bageltaiñae, he spat suddenly on me through his teeth.

ceḡbagel-q p.v., to be so spat upon.

ceḡ-ceḡ I. sbst., the call of *juruñu*, *manalcōrē*, the white-eye.

II. adj., with *sari* or *ra*, same meaning.

III. intrs., to call like this: *juruñu ceḡceḡjada*.

ceḡceḡtan adv., modifying *ra*: *manalcōrē ceḡceḡtane raḡjada*.

cedere-bedere, **cidiri-bidiri**, **cerebere**, **ciri-biri** (Sad. *cidir-bidir*) I. sbst., speckles, the state of being speckled: *ne liḡare cederebedere mena*, this is a speckled cloth.

II. adj., speckled: *cederebedere liḡa*, a speckled cloth; *cederebedere rāa*, the state of being speckled, Itly., speckled colour; *liḡa cederebederegea*, *liḡa cederebederetana*, the cloth is speckled. Also used as adj. noun: *miad cederebedereḡ kirinaḡa*, I bought a speckled cloth.

III. trs., to speckle: *cikaḡatepe cederebederekoda liḡako?* With what have you speckled your garments.

cederebedere-q, *cidiribidiri-q*, *cerebere-q*, *ciribiri-q* p.v., to get speckled: *soso sunumte liḡa cederebederejana*, the cloth has been marked with (black) speckles by means of the sap of the *Semecarpus* nut; *biḡhai maruakanre hendere sasalekao cederebedereoa*, the eel-fish, when full-grown, becomes speckled yellow on a black ground.

cederebederetana a.lv., *maruakan biḡhai cederebederetane raḡakana*.

cedḡḡ, **cidḡḡ** s.j.n. of *tiḡḡi*, *dunil*

cedḡḡ

Has. I. sbst., the act of throwing in a downward direction a heavy stone or piece of wood at someone: *miḡ cidḡḡite jetao kae ruḡajana*, he was not in the least overcome by a heavy stone being thrown at him; *miḡ cidḡḡite biḡa kae danmanaḡjana*, the snake was not hit to death by the first stone which was thrown at it.

II. trs., to lift up, generally with both hands, some heavy object and throw it at smb. in a downward direction: *tuḡu lōr bittarrea namliḡa cidḡḡikḡa*, *kainā goḡdarḡḡa*, I saw a jackal in a ravine, I let a heavy stone drop on the animal but could not kill it; *soben diri lorre cidḡḡitam*, throw down all the heavy stones into the ravine.

cedḡḡi-n, *cidḡḡi-n* r.flx. v., to throw or let fall a heavy object on one's own foot: *biḡa cidḡḡitanre aiḡaḡe kaḡaiḡa cidḡḡinjana*, when throwing heavy stones at a snake, I hit my own foot; *diriko beḡseleka dupilkead sabepe kāredo uñḡan sanḡokorepe cidḡḡina*.

ce-p-edḡḡi, *ci-p-idḡḡi* repr. v., to throw heavy stones on each other's feet: *kaḡakorekiḡa cipidḡḡitana*.

cedḡḡi-q, *cidḡḡi-q* p.v., (1) of heavy objects, to fall or be thrown down on smb, *diriko beḡseleka dupilkead sabepe uñḡan sanḡokore cidḡḡioa*. (2) to be hit by a heavy object which falls or is thrown down: *parkanme cidḡḡiakangeam*, go aside, thou wilt be hit by a heavy stone; *iḡa huraḡtepelatanre purā honko kaḡako cidḡḡijana*, in passing the

bricks from hand to hand (i.e., throwing-receiving), many of the boys got hit on their feet; *kan-
tarateoko cidġioa*, *kakaruteoko
cidġioa*, people may also get hit
by a jack fruit which falls down or
by a falling pumpkin.

ce-n-cidġi, *ci-n-idġi* vrb. n., the
act of throwing a heavy object at
someone, its extent or the number of
times it is repeated: *misa cinid-
gite* *biā kae danmanojana*, *misa
cinidigido j-tao kae atkarkoda*, the
first time they shied a stone at him,
he was not aware of the fact;
cinidigiko *cidigikiā*, *biā gota hormo
sereduterjana*, they hit the snake
so much with heavy stones that
the whole body was crushed to
pulp.

cedġi-goġ, **cidġi-goġ** trs., to
stone to death: *locoariate biāle
cidġigogġiā*, from the rice field
ridge we stoned a snake to death.
cedġigogġ-o, *cidġigogġ-o* p.v., to be
stoned to death.

cedġken syn. of *pedġeken* adv.,
modifying *biā*, descriptive of the
sound of spitting (once) through
the teeth: *cedġkene* *biājāna*.
cedġkencedġken adv., the same repeat-
edly: *cedġkencedġkene* *biājāda*.

cedu II, **cidu** syn. of *tiju*, worn
Cidu is used by children instead of
tiju.

cedege var. of *cerege*.

ceg bagel diminutive of *cebagel*.

cegena sbst., a small child with
a large belly: *miad cegena* *hiġulena*,
barasme lāfi idibajjana, a small
child with a large belly has come,

it is with difficulty that it carries
its belly about.

cegen-cegen (Sad. *seġged-seġged*)
syn. of *asatqasatq*, *eseqeseq*, *jomkeate
ġesġe* and (partly) *toroqtoroq*,
intrs. imprsl., to feel difficulty in
breathing for having eaten too
much: *cegecegenjāna*.

cegecegen-en rlf.v., to eat so much
as to feel oppressed: *saigatee
cegecegenjana*.

cegecegen-o p.v., same meaning
as imprsl.

cegecegentan, *cegenleka*, *cegenkence-
genken* adv., modifying *biakana* or
jomakada, so as to feel oppressed.

cegecegenge adv., modifying any
tense of *jom*, so as to feel oppressed
afterwards: *kūh sibil utako nam-
kere honko cegecegengeko jomea*,
when the stew they get is very
tasty, children will eat so much that
they feel oppressed afterwards.

cegken adv., modifying *mq*,
diminutive of *cgken*.

ceka var. of *cika*.

ceka-caki, **ceka-ciki**, **coka-coki**
coka-cuki (Or. *cokkh*, side) syn.
of *okaeki*, *okauki*, *ombaombi*, *omba-
umbi* I. adj., with *hara*, a very steep
path: *cekaciki* *hara* *biāle namla*, we
came to a very steep path, i.e., we
had to climb a very steep path.
Also used as adj., noun: *hela*, *ne
cekacikitebu sena ci etahoratelua?*
I say, are we going by this steep
ascent or by another way?

II trs., to climb swiftly a slope,
a tree: *en hejeheje burule cekaciki-
la*, *sobenkole sačsôčcabajana*, we
climbed swiftly that steep hill, we

got all of us quite out of breath.

III. trs. caus.; sadom burureko *cekacikikija*, they caused the horse to climb the hill at a gallop.

cekaciki-n rlx.v., to climb swiftly a slope, a tree: daruree *cekacikin-jana*.

cekaciki-p p.v., (1) prsl., to have to climb a very steep ascent: senqilipirele sonakodoporojana, hijjruar tanredole *cekacikijana*, in going we went down headlong, but we had a stiff climb back. (2) imprsl., of the action of climbing swiftly, to be performed: buru rakaktanro sonagarado kã sensekegaoa, *cekacikwa*, in climbing a hill one cannot walk fast as in ordinary walk, one has to climb swiftly, i.e., swift climbing is different from fast walking.

cekacikitau adv., of climbing, swiftly: *cekacikitane* rakaktana, he climbs the slope rapidly; kulaele namkja *cokacukitanle* niridikeda, we met a hare and ran up the hillside in hot chase; darure *cokacukitane* dejana, he climbed swiftly on the tree.

ceka-caki, **ceka-ciki** sometimes used as var. of *cikacaki*.

cekad var. of *chekad*.

cekalekan var. of *cikalekan*.

cekate var. of *cikate*.

ceke-ceke trs., to cram one's stomach with food: lãji *cekecekekeda*. It is used mostly of animals; when speaking of men *riqruq* and *cegecegen* are generally preferred. *cekeceke-n* rlx.v., to eat to bursting point: jomjomtee *cekecekenjana*.

cekeceke-p p.v., to get crammed with food: manditege lãj *cekecekejana*, dã nũlere kã soaba, the stomach is stuffed with rice, there is no place left for a draught of water; ne hon eikanateo *cekecekekana*, jrom kantarate ei mandite? of what is this child crammed full? of ripe jack fruit or cooked rice? *cekecekege* adv., with *jom*, so as to get full to bursting point.

ceceketan adv., with *bĩq* or *jomakuda*, so as to be full to bursting point: *ceceketane* biakana.

cekq-cekq I. sbst., the sound of dabbling a wet cloth on a slab.

II. adj., with *safi*, same meaning.

III. intrs., to produce this sound: *cekqcekjadac*.

cekqcekqtan adv., producing this sound: hja *cekqcekqtane* sobodjada, he washes the cloth dabbling it on a slab.

cekqen adv., (1) syn. of *eqken* when used of pungent taste. (2) diminutive of *eqken* when modifying *mg*.

cela (II. Sad) I. sbst., a disciple, an adept, a follower, a pupil: iskulre gel horo *celako* menakoa, there are ten pupils in the school.

II. trs., to gather or accept disciples or pupils, to try and gain adepts or followers: en dẽõpa upun horoo *celatadkou*, that witch-finder has four pupils to whom he teaches his craft; Birsa isu horokoe *celatadkou*, Birsa had gained many adepts.

III. intrs., to become the disciple or adept of a man, of a doctrine or an art. The leader or master takes

the aff. *g* or *tiŋe*; the doctrine or art takes the aff. *te*: sokōtār mo-kōtārkoŋ purāsa duhjárutanre hosro kajire *cēlŋ*.

cela-n reflex. v. same meaning and construction: okoŋtārem *celantana*,² whose pupil, disciple or adept art thou? baŋhireko *celantana*, they are learning carpentry; kumbūŋure, hosōro kajire, susunre alom *celana*, do not go and learn from anybody to steal, to lie, to dance.

ce-p-ela repr. v., to be each other's pupil: hoŋokaji orŋ angrajirekina *cepelutana*, one teaches Mundari to the other who in return teaches him English.

cela-ŋ p. v., same as intrs.: okoŋtārem *celaakana*? apeo ei Birsape *celajana*? Have you too become followers of Birsā?

ce-n-ela verb. n., (1) a. disciple: niku okoŋ *cecelako*? (2) the number of disciples: *cene'ae* celakedkoŋ sobensare inia celako menābarakoa, he has so many adepts that they are met with everywhere.

celaŋ syn. of *bānda*, *maŋea*, I. subst., a small earthen waterpot.

II. intrs., to make a small earthen waterpot: kumbar cimināŋe *celaq-keda*? How many small waterpots has the potter made?

celaq-ŋ p. v., of small earthen waterpots, to be made: apia eskar *celaqakana*.

celaŋ-dagŋ, celaŋ-daŋ p. v., of girls, to become old enough to carry on their head a *celaŋ* full of water, (about ten years): *celaqdaŋakanae*. *celaqdaŋakanaŋ* noun. of agency, a

girl about ten years old.

cēl-cēl, cēl-cepel (Sad. *cal-capal*) I. adj., brimful, used of water vessels and wells and, more rarely, of rice fields, bunds and rivers, in entrd. to *cakameil*, either brimful or full to overflowing, used of rivers, bunds and rice fields; *pariri*, full to overflowing, used of bunds, rice fields, wells and water vessels; *sariŋi*, full to overflowing, used of grain recipients; *kacakail*, *kacamkail*, *kacamkīl*, full with a compact mass of men, animals, bales, etc.; *perŋgiŋi*, to fill entirely, general term: *cēlcepel* dūŋŋ dā enkatoge bura-goa, the water of a brimful village spring is drawn by simply plunging the waterpot into it; *cēlcel* caŋu begar aŋŋgaŋŋŋkeate kā dupilitua, one cannot carry a brimful waterpot on the head without first pouring off a little water.

II. trs., to fill to the brim, of a water vessel: caŋu *cēlcepelam*. Rarely used of bunds, rivers and rice fields: neskanā dā ločonakoo *cēlcepelkeda*, the last rain has filled the rice fields level with the ridges. *cēlcel-ŋ, cēlcepel-ŋ* p. v., to be filled to the brim, of water vessels and sometimes of rivers, bunds, rice fields; to become brimful, of the village spring.

cēlceltan, cēlcepeltan adv., modifying *perŋ*, to the brim, of water vessels and wells, rarely of rivers, bunds and rice fields: caŋu *cēlcel'tane* perŋkeda: gaŋara dā *cēlcepeltan* pereakana, the water in the river flows on a level with the shore.

cema var. of *cama*.

ceṇḍa (Or.) I. abs. n., the age of nearing puberty: *ceṇḍarekṭa aṇaudijana*, they were married before full puberty.

II. adj., with *daṇḍra* or *koṇa*, a youth who has not reached full puberty, who is only 14 or 15 years old. (2) with *daṇḍri* or *kuri*, a maiden who has not reached full puberty, who is only 12 or 13 years old.

ceṇḍa-ḡ p. v., to reach this age: *ceṇḍaṭṇaṇae*, *ceṇḍaṇaṇae*.

ceṇḍaḍ-ceṇḍaḍ (H. *khindāṇā*, to scatter) syn. of *candakacumḍaku*, *cankadeumkaḍ*, *cimkadeumkaḍ*, *cumkadeumkaḍ*.

cene sbst., bird, used by small children instead of *cēṇē*.

cene-mene (Or. *chener-mener*, cross, peevish) I. sbst., the mumbling or low pronunciation of a sacrificial formula (not used in any other connection): *kundamato cenemenekṭa aṇumḷa*, okoe bonḡatana?

II. adj., with *kakḷa*, the same mumbling or low pronunciation.

III. trs., used by small children for *boṇḡa*, to sacrifice: *aba miḷḷ titiḷ cenemenekṭa*, my father has sacrificed a fowl.

IV. intrs., contrary of *daṇḍa*, to pronounce a sacrificial formula in a low voice: *puṇḡ kae kakulakedae cenemenekeda*.

cenemene-n rflx. v., same meaning: *taḷaṇṭalekae cenemenenjana emico kae tuṇḍujada*.

cenemenetan adv., with *kakḷa* or

boṇḡa: *cenemenetan boṇḡikeda*.

ceṇṭa I. abs. n., (1) envy, jealousy. (2) spite, enmity.

II. alj., with *jagar*, envious or spiteful talk: *neḷa ceṇṭa jagar*, bugin jagardo kḷa, this is said in spite, not with a good will.

III. trs., to envy smb., to be jealous of smb., to treat smb. spitefully: *punḡijanaḷ menteko ceṇṭajḡa*, they are jealous because he became rich; *nalise jitaḍṛateko ceṇṭajḡḷea*, they are spiteful because we gained our case; *ne buṇṭa kimintee ceṇṭakṭi*, that woman treated her daughter-in-law spitefully. Note the proverb: *gariṇer ceṇṭa ci hiliṇa ceṇṭa*, one's mother-in-law and the wife of one's husband's elder brother are as bad the one as the other for treating one spitefully.

ceṇṭa-n rflx. v., to be envious or jealous, to act spitefully: *ne hoṇḡa puṇḡee ceṇṭantaḷa*, aṇṭaṇem kae leṭṭana, this man acts in a very spiteful way, he does not foresee the consequences of his conduct.

ce-p-ceṇṭa repr. v., to envy each other, to be jealous of each other, to plague each other: *hirumcare puṇḡasako cepenta*, wives of the same husband are often jealous of each other.

ceṇṭa-ḡ p. v., to become jealous, envious or spiteful: *ceṇṭaṇaṇae*.

cēṇ-cēṇ onomatope, I. the sound of the smallest kind of cymbals.

II. adj., with *saṇṇi*, same meaning.

III. intrs., to clap cymbals of the smallest description: *cēṇcēṇṭajḷuko*.

ceṅgere

ceṅṅceṅṅ-ḡ p. v., of small cymbals, to be clapped and so produce a sound like 'chengcheng': *huria kartal ceṅṅceṅṅḡa*.

ceṅṅceṅṅtan adv., modifying *sapa*, with a sound like 'chengcheng'.

ceṅgere syn. of *həṅgere*, trs., to tear off branchlets or twigs: *mungaara ceṅgereḥme*.

ceṅgeṅḡ-ḡ p. v., of branchlets or twigs, to be torn off: *ciminaa mungaara ceṅgereḡakana*?

ce-n-ceṅgere vib. n., the amount of twigs plucked or torn off: *ceṅṅgerece ceṅgereḡkeda, ḡṡa darura mungaare cabatida*.

ceṅgol-məṅgol (Sad. *ceṅṅur-muṅgur*) I. abs. n., (1) shamelessness of women, specially in talk. (2) impoliteness of men: *nire ceṅgol-məṅgol cilekate sirjaḡjama*?

II adj., (1) of women, habitually shameless in speech: *ceṅgol-məṅgol kuṛi*. (2) of men, impolite: *ceṅgol-məṅgolḡae*, he is an impudent fellow: *ceṅgol-məṅgol hoḡokoloḡetana kā munḡia*, in the company of impolite people nothing is sure, nothing can be foreseen, i.e., one never knows what incongruity they are going to say.

III. trs., (1) of men, to speak impolitely, without due respect to smb.: *ceṅgol-məṅgolkeḡḡae*. (2) of women, to talk smut to smb.: *ceṅgol-məṅgolkeḡḡae*.

IV. intrs., (1) of women, to talk smut. (2) of men, to be impolite, not to show due marks of respect: *en hoḡo ceṅgol-məṅgolḡana*.

ceṅgol-məṅgol-en rflx. v., same

cepa

meanings: *enka alom ceṅgol-məṅgolena*, do not talk smut like that, do not be so impolite.

ceṅgol-məṅgol-ḡ p. v., to acquire the habit of smutty talk (women) or of impoliteness (men): *puṅḡee ceṅgol-məṅgolḡana*.

V. adv., with or without the affx. *ḡe* or *tan*, smuttily (of women), impolitely (of men): *ceṅḡḡoḡ-məṅgol-tane jagartana*; *gasikeḡae, ceṅgol-məṅgolḡee rikanḡama*, he broke wind, he has been impolite.

ceṅḡorod-saṅga sbst., the root of *birkundurū*, *Zehneria umbellata*, Thw; Cucurbitaceae,—a slender twiner of the jungles with angled or lobed leaves. Its fruit, a red, oblong berry, about 2" long, is called *kaḡakataḡar*; it tastes like cucumber and is eaten raw or cooked. The leaves also are eaten raw. Some *ceṅḡorod* tubers are uneatable. It is said that they are those of the male plants and that they can be recognized by the leaves being deeply lobed and bitter to the taste. There is moreover a superstitious belief that if, while digging for it, you call the *ceṅḡorod-saṅga* by its true name, it will *ipso facto* turn bitter. Therefore at that time people call it *kundiṛusaṅga*.

cepa Has. Nag syn. of *cepa* Nag. 1 sbst., a sod: *loḡonari cepate keṡḡtape*, repair with sods the embankment of the rice field.

II. trs., to repair with sods an embankment: *ne aṛi cepaepe*.

III. intrs., to make sods: *mapa-*

rangee *cepejuda*.

cepa-g p. v., (1) of sods, to be made: maparange *cepaakana*. (2) of embankments, to be repaired by means of sods: ari *cepaakana*.

***cepa-dupil** sbst., an oath about a boundary: *cepadupil* hobajana, the oath about the boundary has been taken. When this is used predicatively the two components of the cpd. are disjoined: *cepuhiq dupilkeda*. The two litigants are made to walk over the disputed ground carrying a clod of its earth on their head. At the same time they must take an oath with imprecations over themselves and their descendants. It is said that formerly they buried the legs of the two litigants standing beside each other: the one whose legs were attacked by white-ants was proved to have lied.

cepe Has. **ceped** Nag. (Or. flattened by sidewise pressure), trs., (1) to put the tip or end of smth. to one's mouth: honko toa nunūtanre geleko *cepeā*, babies whilst sucking, apply their lips to the nipple; euaḡiū *cepejuda*, he puts or holds the cigarette to his mouth, i.e., he smokes; Gāsiko pererēdra conopoḡko *cepeā*, the Gasis put the mouthpiece of the trumpet to their lips; daḡgrako murlira cenepeko *cepeā*, youths put the mouthpiece of their flute to their lips. (2) to suck out or suck dry smth. which is not put in, but to, the mouth: uliko *cepejuda*, they hold the mangoes to their lips

whilst they suck and press out the juice: cāḡako babako *cepeā* the green bugs apply their mouth to the top of the rice grains and suck out the juice; gaḡaḡi, kodo aḡ ḡṛkosear honko kuḡ sukuteko *cepeā*, children are very fond of sucking the juice from the stalks of Indian or Egyptian millet and of sugarcane.

cepe-gg, *ceped-g* p. v., (1) to be put to the mouth. (2) to be put to the mouth and sucked out.

ce-n-cepe, *ce-n-ceped* vrb. n., (1) the things which have been put to the lips and sucked out; the amount of sucking out things which are not put in, but to, the mouth: ne bālo oko honkoā cenepe naminā oḡre tasiakana? What children have sucked out all these flowers strewn on the ground? *cenepeko* *cepekeda*, honko ḡḡa darura muraḡbāko cabukeda, the children put to their lips and sucked so many flowers of the Butea tree that there are none left on the tree. (2) syn of *conopoḡ*, the mouthpiece of the *pererēḡ*, trumpet, and the *murl*, flute.

ceped (See under *cepe*) I. adj., (1) flat, thin. (2) of grains, empty, devoid of flour: ne kalomdo babu *cepedgea*, da kā taikena, this year the rice grains are empty because the rains failed.

II. trs., to flatten, to make thin: ne pahal *cepedlam*.

ceped-g p. v., to be or get flattened, to be made thin: huḡialeka dallero ne merēḡ *cepedoa*, this iron gets thin with a few strokes.

ceped

ce-n-ceped vib. n., the amount of flattening: miaḷ eṭu eṭute *cecepede* *cepedjana*, ladlekae etajaṇa, a mouse has been crushed so flat under a waterpot that it is no thicker than a cake of bread.

ceped (Or. *cep'ē*, flattened by pressure) I. sbst., an oil-press consisting of two planks. The lower one has a circular groove with two outlets. Inside this groove is placed the *putuli*, plaited tube containing the oil-seeds. It is placed on end and crushed between the two planks which are roped at both ends. The ropes are levered taut by means of a pole.

II. trs., to press oil by means of a *ceped*: sununpe *cepedkeda* ei?

ceped-p p. v., of oil, to be pressed by means of a *ceped*: ne koronjosunun holage *cepedlena*.

ceped-ici, ceped-iri, etc. Nag **cepeḡ-ici, cepeḡ-iri, etc.** Has. trs. caus., to let smb. put to his lips and suck smth.: honko ieqbā alom *cepeḡiri-kikoa*, do not let the children suck the *ieq* flowers. N. B. This word is practically never used with the meaning of to give suck to babies or to the young of animals. They prefer to say: *nunūaine*, give it suck; kae *nunūcikaia*, she does not let it suck; kae *nunūaii*, she does not give it suck, etc.

ceped-ici, ceped-iri, etc. Has. trs., caus., to cause to make flat or thin.

ceped-mū sbst., litly., flat nose, is used as a nickname.

ceped tiki sbst., the small, flat, brown tick of dogs and cattle,

cepel-cepel

cepel concurs with the repr. form *nepel* to form the jingle *nepelcepel*.

cepel-cepel (Sad. *capal-capal*) diminutive of *cepolcepol*, I. sbst., a slight but continued splashing sound on the surface of water: *cepel-cepelem* aiṃṃlā ei?

II. adj., with *safi*, same meaning.

III. trs., to splash water so as to make this sound: dāe *cepelcepeljada*.

IV. intrs., to make this sound whilst splashing: setahone atukia, nādo gararee *cepelcepeljada*, he threw the puppy into the river now it is splashing on the surface.

cepelcepel-er rflx. v., same meaning: eḡrēko rearentinreko *cepelcepelena*, birds when bathing splash slightly in the water.

cepelcepel-p p. v., of water, to be splashed slightly: dā *cepelcepellena*.

cepelcepellan, *cepelkencepelken* adv., with a slight splashing sound: māe-no *cepelcepellane* rearentana, the myna bathes with slight splashings.

cepelken adv., descriptive of the sound of something small and flat falling or jumping on to the water and remaining on its surface: kecer-inuare honko *ceped* goḡdiri kāredo rapuḷ keḡ dāreko huraaea, ena *cepelken* uṃgoa, boys playing "ducks and drakes" throw a flat soft stone or a piece of tile, this falls on the water with a slight splash; sakam dāre *cepelken* uṃgoṭana, the leaves are falling on to the water with a slight splash; hupurina cokoko dāre *cepelkenko* kupilea, barundako cur-burḡkenko kupilea, small frogs jump on to the water with a slight splash,

cepelŭa

bull-frogs plump noisily into it. *cepelŭeka* adv., (1) same as *cepel-cepelŭan*. (2) fig., with *rasi*, to pour water into smth. so as to render it too liquid: *utu cepelŭekae rasiŭada*, she has made the stew too thin; *ili cepelŭeku rasiakana*, enado maŭaete rasi cetanakana, the brew is too watery, i.e., there is liquid on top of the dregs. (Compare this meaning with *cē'cepel*).

cepelŭa, cepŭŭa (Sk *kapuŭ* II. *capta*; Sad.) intensive of *cepel*, I. adj., quite flat, quite thin: *cepelŭa dirire liŭako nuraŭa*, they wash the cloths by beating them against a stone slab. Also used as adj. noun; *cepelŭako* netare tiriaŭepe, pile up here the flat stones in layers.

II. trs., to make quite flat, quite thin: *pahal alom cepŭŭaŭa*, do not flatten too much the plough-hare.

cepelŭa-ŭ, cepŭŭa-ŭ p. v., to become or be made quite thin, quite flat: *enam koŭglere cepelŭaŭa*, if thou hammer on that it will become quite flat.

cepelŭage, cepŭŭage adv., modifying *lelŭ*: *diri cepelŭage lelŭtana*, the stone looks quite flat.

cepo *fide* Sarat Chandra Roy, syn. of *dahikāl*, sbst., the Magpie-robin or Indian Nightingale.

cepo IIas. **cepoŭ, cepoŭ, cepoŭŭ** Nag. (See under *cepe*) I. adj., battered, depressed: *cepo ŭia*, a battered tin; *nea cepoŭgea*, ena goŭa-gea, this is depressed, battered in; that is round, entire, undamaged. Also used as adj. noun: *cepoko* alom auŭa, bugin ŭia auŭime, do not bring

cepo

battered tins, bring good ones; *ceporege*, tegaorŭtada enate cepoŭiŭiana, he trod again on the part already depressed, now it is quite battered in, quite flat.

II. trs., to depress, to beat or batter in, in one part or place, smth. which originally had a full regular form or shape, v.g., a square or round tin, a rubber ball, a bucket and the like: *ne balŭidoko cepoŭkeda*, they have battered in this bucket (on one side or in several places).

III. intrs., to shrink, to sink in: *joae cepotana maŭimariŭe*, little by little he becomes hollow-cheeked; *iniŭ joa harante cepotani ei hasute?* Do his cheeks fall in from age or owing to sickness? *renŭŭeto lŭi cepoŭiŭiakana*, his stomach is quite sunk in from hunger.

cepo-n, cepŭ-n, cepoŭ-en, cepoŭŭ-n rflx. v., to suck in one's cheeks, to draw in one's stomach: *cinŭmento joam cepontana?*

cepo-ŭ, cepo-gŭ, cepoŭ-ŭ, cepoŭŭ-ŭ p. v., (1) same meaning as intrs.: *en maŭardo cepoŭakana*, those are wrinkled peas; *joae cepoŭtana*. (2) to be or get depressed, beaten or battered in, in one part: *ne ŭia purage cepoŭakana*, kamimente orŭdo kŭa baiŭa, this tin is battered in so much that it cannot be used any more for anything; *neam ocŭlere cŭkarŭ rabar cepoŭiŭioa*, if thou undo this (the valve of a bike wheel), then the rubber (tyre) will become entirely flat.

ce-n-cepo, ce-n-cepo, ce-n-cepoŭ, ce-n-cepoŭ vrb. n., the depression produced;

cera

the amount of depression : enado holara *cenepo*, that depression was formed yesterday ; *cenepoe cepokeda*, *ṭunakira kandom rocoduterjana*, he compressed the basket so much (v.g., by treading on it) that the rim has entirely come off.

cera var. of *chera*.

cera-ciri var. of *cherachiri*.

cer-bagel trs., syn. of *cerken rika*, *cerken ore*, to tear suddenly with a rending sound.

cerbagel-q p. v., to get torn suddenly with a rending sound.

cer-cer (II. *cirna*, to rend) I. sbst., the sound of rending paper, cloth : *cikan cerceer aiumqtana* ?

II. adj., with *sari*, same meaning.

III. trs., to tear cloth or paper with a rending sound : *kagaje cerceer-jada*.

cerceer-q p. v., to get torn with a rending sound : *cikana cerceerqtana* ? *lija oreqtana ci kagaj oreqtana* ? What is it they are tearing with a rending sound ? Is it cloth or is it paper ?

cercertan, *cerleka* adv., with a long-drawn rending sound.

cerkencerken adv., with an intermittent rending sound : *entedo kisjanci aina lija cerkencerkene sereḡkeda*, then getting angry, he tore my cloth to shreds.

cerken adv., with a sudden rending sound : *kagaj cerkene rikakeda*, *kagaj cerkene oreḡa*.

cerēḡ, **ceruḡ**, **ciruḡ**, **cerbereḡ**, **cere-cereḡ**, syn. of *cə* (which is commonly used in both IIas. and Nag.), trs., to kiss.

cere-bere

ce-p-cereḡ, *ce-p-ceruḡ*, *ci-p-ciruḡ* repr v., to kiss each other.

cerēḡ-q, *ceruḡ-q*, *ciruḡ-q*, *cerbereḡ-q*, *cerēḡ-q* p. v., to be kissed.

cerēḡken, *ciruḡken* adv. describing the smacking sound of the lips in kissing once : *ciruḡken joarkijaei senḡjana*, *kuli nāre kaji jetanaḡ bangjana*, she greeted me (she put her hand to her forehead) making a kissing sound with her lips and went away ; we neither asked nor said anything.

cerēḡcerēḡtan, *cerēḡleka*, *ciruḡciruḡtan*, *ciruḡleka* adv., the same repeatedly or severally : *ciruḡciruḡtanko copotana*.

cere-bere var. of *cederebedere* ; occurs in songs and tales : *cerēḡ-cereḡ-bere* bitea, it is covered with variegated flowers.

cere-bere (Or. *Sul cerē-bere*) I. sbst., (1) chattering and twittering of numerous birds, v.g., when they go to roost. (2) pleasant babbling of assembled people without dissonance, without shouting, without quarrelling, etc. : *cerēḡ-bere aiumqtana*. It is not used of the uproar of a crowd, of which they say *rauraḡ*.

II. adj., with *sari*, *kakila*, *jagar*, same meaning. Occurs also with names of birds : *cerēḡ-bere* (i.e., *cerēḡ-berejad*) *maḡnoko okoe eḡḡkeḡkkoa* ? Who has flushed the chattering mynas.

III. intrs., (1) of birds assembled, to chatter and twitter : *maḡnoko*, *jiuko*, *gororēāko* *gipitireko* *cerēḡ-bere-jada*, the mynas, the jungle-babblers, the sparrows twitter when they

gather to roost. (2) of a small gathering of people, to talk lively and pleasantly : ili nūtanre *cerebere* bāriko *cereberakeda*. It is also used with this meaning in songs and then its parallel is *rapāčbarač* ; but in conversation the latter denotes more noise, does not exclude scolding or quarrelling and may be used of a single person, which *cerebere* may not ; it is moreover rarely used of birds : Mundako racare eiko *cereberen* bapuri ? Santako bātere mereko rapāčbarača bapuri ? Do the Mundas, poor fellows, have lively and pleasant conversations in their courtyard (over a pot of beer) ? Do the Santals have the same ? (Song).

cerebere-n reflex. v., same meaning as intrs. : nāgeko nūčētana aūrigekeko *cereberena*, they only begin to drink now, their tongues are not yet loose *cerebere-q* p. v., with *jagar* as subj. expressed or understood : ne orare hola moč sāj *cereberelena* ; moč sāj jagar *cereberelena*, in this house yesterday there was lively and pleasant talk the whole afternoon.

cereberetan adv., twitteringly ; with pleasant chatter : iskulhoŋko *cereberetanko* jagaridintana honorte, the schoolboys go for a walk, chattering gaily ; honko ne orare *cereberetanko* jagarinuna, kāmīnuna-tana, the children in this house amuse themselves with talk and tales, without shouting or crying ; mačnoko gipitire *cereberetanko* hundintana.

cere-n-beren Nag. var. of *cerebere*, but only of birds.

cere-n-cere-n (Sad. *cercerē*) I. sbst., agreeable warmth of the rays of the sun when it is cold : *cere-q-cere-qe* namakada kamite senq kā aŋgaōjaja, he has found warming sunshine, he does not wish to go to work.

II. adj., with *lolo* : *cere-q-cere-n* lolo besgea, the warmth in the winter sunshine is pleasant.

III. intrs. imprsl., to be pleasantly warm, to feel pleasantly warm in the sunshine : rabandinre epelanakanie *cere-q-cere-qe*, in winter when one exposes oneself to the rays of the sun, it is pleasantly warm ; *cere-q-cere-qjuna*, I feel a pleasant warmth in the sunshine.

cere-q-cere-q-en reflex. v., to warm oneself in the sunshine when it is cold.

cere-q-cere-q-p p. v., to be pleasantly warmed by the sunshine : kūh rabunajai taikena, nādoe *cere-q-cere-q-jana*, he felt very cold, now he has got warm in the sunshine.

cere-q-cere-q-tan adv., modifying *atakar* : *cere-q-cere-q-tani-q* ačakaijada, I find it pleasantly warm in the sunshine.

cere-n-peče-n (II. *caṭpaṭanā*, to flutter, to palpitate) Has. syn. of *ceṭelpeṭel* Nag. and *beḍelbeḍel*, which see.

cere-peče, *ceṭe-peče* diminutive of *caṭapata*, I. sbst., sound produced by burning grass, by grain bursting when roasted, by the wood of the ebony tree (*tiril*) when burning : gaŋgaiko atajada, *ceṭepeṭe* aūm-q-

cerere

cerea

tana, they are roasting Indian millet, one hears the crepitation.

II. adj., with *sari*, the same slight crepitation or crackling sound.

III. trs. caus., to roast or burn things which produce a slight crepitation : *gaugaĩ cipe cetepețetajula* ?

IV. intrs., (1) to roast or burn with a slight crepitation : *gaugaile atajada, cetepețetana* ; *saũrigorale ondortada, kũh haraikan-a oꝛq mindijatako menașã cațapațatani, lapaľlapaľ saũrișã cetepețetana*, we put fire to the thatch grass field ; where it is very high and where there are *minľilũt* shrubs, it crepitates strongly, where it is thin and soft it crepitates slightly. (2) imprsl., with inserted prsl. prn., syn. of *citapĩta*, to feel a burning sensation as, v g., of mustard oil on a cracked skin : *cetepețetajũna*.

cerepețe-q, cetepețe-q p. v., same meaning as intrs. prsl. : *tiriljata tialere cetepețeor*, if one burns twigs of the ebony tree, they will crepitate with slight explosions.

cerepețetan, cetepețetan a.lv., with slight crepitation : *cerepețetan sari-tana* ; *cetepețetan ondorqtana, ataqtana, tiaqtana*.

cerere var. of *ceremaz*, but as a.lv. it may also take the a.fx. *leka*.

ceřa Nag. (Or. *cerã*, the grass-like filaments in the jack fruit) var. of *cepa*.

ceře syn. of *cape, carela, caľra, caľra, carra*. See *caľra*.

cerea I. sbst., a professional goatherd or shepherd, i.e., a hired man or

boy, irrespective of age, who takes to pasture the goats or sheep of the whole village. in entrđ. to the *mahara* who herds the bullocks and buffaloes. In songs however it is also used of the one who herds the buffaloes, not of the one who herds the bullocks : Bethlehem *cereukotĩre* dũt aľgũlenã, an angel came down to the shepherds of Bethlehem ; hature *cerea* baagari, there is no appointed goatherd in the village.

II. trs., (1) to engage a professional goatherd : *meromko purageko dilaũqtana aľ kitiko purage hearitana, jãgebu cereatĩta*, the goats are very much left to themselves and the fields get much grazed by them, let us engage a professional goatherd. (2) to put goats or sheep under the care of a professional goatherd : *mindimeromkobu cereatakoa, apanapan kibu gupidarițana*, let us put the goats and sheep under the care of a common herdsman, we are unable to graze each our own. (3) with inserted ind. o., to call smb. a goatherd : *cina kamitankope cereaakoa* ?

cerea-n rfx. v., to engage oneself as common goatherd ; *okoo cereanjana apea hature* ?

cerea-q p. v., (1) to be engaged as professional goatherd. (2) to be under the care of a professional goatherd : *ořaren gupinițare meromko kako cereaou*, the goats are not under the care of a common herdsman when they are grazed by a member of the family, i.e., the boy of the house who grazes the goats is

not called *cerea*.

cerege Has. **cedegge** Nag. sbst., a small fish about as thick as a finger. When it has become middle-sized it is called *corogoe*, and when full-grown *corahai*.

cerema, **cerem-cerem**, **cerere**, **jerema**, **jerem-jerem**, **jerere**, syn. of *tereteta*, cfr. *care*, *cadra*, *carāra*, *cececece*, I. abs. n., the state of having one's whole head shaved: alope *ceremania*, *cerema* *kaina* *sukun*, do not shave his whole head, I do not like the look of a clean-shaven head.

II. adj. (1) with *buru*, a bare hill. (2) with *bū*, *hoṛo* and syn., clean-shaven, with a clean-shaven head: *miad cerema* *hon hijulena*. Also used as adj. noun: *ceremare* *jete tojana*, *miado kā su'ukja*, the sun shone on his clean-shaven head, he did not like it at all; *niku okoren ceremako*? From where are these people with clean-shaven heads?

III. trs., (1) to shave someone's whole head: alope *ceremania*. (2) to denude a hill: *hantara buruko ceremakeda*.

cerema-en, *ceremazrika-n* rfx. v., to let one's whole head be shaved: *kaina ceremazena*.

cerema-q p. v., (1) to get one's head shaved entirely: *bar hoṛo honkina ceremazakana*. (2) of a hill, to get quite bare: *en buru nādo ceremazakana*.

ceremazge, *ceremazange*, *ceremazge* adv., modifying *hoṛo* or *ma*, entirely, the whole head (or hill) bare: *ceremazgeko hočokja*; *burura daru*

ceremazgeko makeda.

IV. adverbial affx. to *hoṛo* and *ma*: *miadnido cordeako jalcepekia*, *miadnido apute hoṛoceremazkia*, or *miadniko lataherkendakja*, one has been licked to baldness by the *cordea* witches, one has had his head clean-shaven by his father and they have cropped to the skin the third one; *buruko mceremazkeda*, they have cut down all the wood on the hill.

cerem **cerem** var. of *cerema* but as adv. it may take also the affxs. *tan*, *tange* or the form *ceremleka*. It is used also as var. of *cercecece*.

cetan I. adj. upper: *cetan* *disum*, the upper country, i.e., the country to the West, in contr. to *latar* *disum*, the lower country, the plains, i.e., the East; *cetan jargi*, rain coming from the West, in contr. to *latar jargi*, rain coming from the East; *romān bangalare cetan darja mena*, in the bungalow of the Catholic mission there is an upper storey; *cetan darjaren hoṛo*, a man of high rank; *cetan ūr būri coṭajana*, only the epiderm came off; *ne kitahra cetan aṭal ocojana*, the upper layer, i.e., the boards of this book are off.

II. trs., (1) to put smth. above or on top of smth. else: *sarjomrea takta cetanepe*, put the sal planks on top of the other planks. (2) to sing, shout, scold the loudest, to get the better of an argument: *mosatelo durazkena*, *sobenkoe cetankedlea*, we sang together, he sang the loudest of all.

cetan-en rfx. v., (1) to raise oneself

above, to rise, to fly higher than others : *didiko soben cêpêkoâteko cetanena*, the vultures fly higher than any other birds ; *tisiagapa horoko apinkâlteko cetanena*, nowadays men raise themselves (in the air) by means of flying machines. (2) to lie higher up on a mat, i.e., with one's head closer to the border : *cetanenme*, *puram kașasanjana orq kașam oteqtana*, lie more to the head of the mat, thou art too far on the foot side and thy feet lie on the (bare) earth. (3) figuratively, to put oneself above others, to be proud : *monreo*, *kajireo sobenkoatee cetanentana*, in his mind as well as in his words he puts himself above others.

cetan-g p.v., (1) to be put or placed above or on the top : *isinakan ița cetanoka*, let the baked bricks be put on the top. (2) to be more gifted, richer, stronger than others : *aleate seșâre, țakapașare*, *babacașlire*, *peșșree cetanjana* ; *duranaree cetanakana*, he knows more songs than anyone else. (3) to be the loudest in a song, in a quarrel, etc., to give the best reasons in a discussion, to get the better of an argument : *duranare janaoș cetanoa* : *niș moca janaoș cetanoa* ; *ne hature okoșș dumaș cetanakina* ? In this village whose drum is the loudest ?

III. *Cetan* is transformed into a postp. indicative of rest or motion, by the aff. *re*, *te*, *șe*, *ta*, *șare*, *tare*, etc.

cetanate, *cetanete* from the top of,

from above : *buru cetanatele nîr-așăgujana*.

cetanre (1) above, on the top of, on the summit of : *amaș potom en baksa cetanre dôtam*, put thy bundle on the top of that box. (2) on the outside : *tiilsașaga cetanre hendegea*, the tuber of the *tirib* yam is blackish on the outside.

intrs., with infixed *șbj*, to be on the top of, to be above : *oraș cetanrekoa*, they are on the top of the house.

cetansș, *cetanțș* upwards, topwards, somewhere above.

cetansșre, *cetanțșre* somewhere on the top, somewhere above : *cetansșre dôlena*.

intrs., with infixed *șbj*, to be somewhere on the top : *cetansșrekoa*.

cetanșate, *cetanțate*, towards the top or summit, upwards.

intrs. imprsl., to go towards the top : *cetanțatekojana*, they went towards the summit.

cetanțe, to the top of : *tisiagapa urîko buru cetanțele harjașkoa*, *kâș tasadakana mente*.

intrs., with infixed *șbj*, to go to the top of : *buru cetanțebua*.

All these postps. are, by the addition of the demonstrative *en* (elided into *n*) turned into adjectives, eqvlt. to relative clauses, the subject of which denotes a liv. bg. : *șarmi cetanren dudmul alom botoragia*, do not frighten away the pigeon which is on the top of the roof ; *buru cetanțen senderakobu ototakoa* ; let us follow the hunters who went to the top of the mountain.

The addition of the prsl. prns. *ș*,

cetan-lataren

kiā, ko, to these adj. forms changes them into nouns denoting liv. bgs. These too are eqvlt. to rel. clauses: *buru cetanreni*, the one who is or lives on the mountain; *buru cetantenkolō kabu sena*, let us not go with those who go to the top of the mountain.

When there is question of lifeless objects then the affx. *reā* or *ra* replaces *re* and *reni*: *baksa cetanra kanci idiñe*, take away the basket which stands on the box; *cetanreā kabu atomea*, let us not remove the things which are on the top.

cetan-lataren syn. of *bitarlataren*, rflx. v., to side now with this one, then with that one: *ne hořore jetan tekān banoa, lařai jōrjanree cetan-latarena*, there is no relying on this man, in the hot of the struggle he changes sides.

cetaō, citaō Nag. (II. *etāna*; Sād. *cetaek*) I. abs. n., improvement after a warning, lesson or punishment: *iniā monre jetan cetaō kā hobajana naminā sajaūreo*, even after so much punishment there is no improvement in his mind.

II. trs., to try and make smb. mend his ways, by means of a warning, threat, scolding or punishment: *janaō alelō eperatane taikena, dandetele cetaōkīa*, he was always quarrelling with us, we brought him to his senses by fining him; *cetaōdo api māle cetaōlīa mendo kae manatīajana*, we warned him three times, but he did not obey.

cetaō-n, citaō-n rflx. v. to mend one's ways after a warning or lesson:

cefe-cefaō

jāimin dandēire ne hořo kae cetaōna, no amount of warning or punishment makes him correct himself.

ce-p-cetaō, ci-p-itaō repr. v., to bring each other to their senses: *lařaikar-cate barankiaā otesān dūbaōjana, enkatokia cepetaōjana, lařaikia hokautertadi*, the immovable property of both was lost through the law-suit and so they were brought to their senses and renounced the case.

cetaō-p, citiō-p p. v., to be brought to resipiscence: *kumbūpuro purage heōajan hořoko jelte kako cetaōoa, kīapanilekorekō taūkioa*, hardened thieves are not corrected by a term of imprisonment, they should be transported.

ce-n-cetaō, ci-n-itaō vrb. n., the amount of warning or improvement, the people who have been brought to their senses, the act of warning or inflicting a correction: *cenetaōke cetaōjana, ořo enkan kamiko ciulaō kae rikakeda*, he was so well corrected that he never any more acted like that; *aiñā cenetaōko enkan kamiko kako kamirūraēa*, those I have corrected, will not do such things any more; *misa c-netaōle kae cetiōntana, ořo misa cetaō lagatinaa*, he does not correct himself after a first warning, he must be warned once more.

cetaōoge, cetaōgleka, citaōoge, citaōp-leka adv., so as to correct effectively: *hūriahūria sajai alokao name, cetaōogee sajaiōka*, do not punish him lightly, let him be corrected effectively.

cefe-cefaō Nag. **cefe-cefe** Has.

cefe-cefe

(Sad. *cercete*) I. abs. n., staleness of rice-beer or tobacco: *iliră cefecete buluamarei hupialeka kamsaŋea*, condiments correct a little the staleness of rice-beer.

II. adj., (1) with *ili*, stale rice-beer: *cefecefe ilii nūakada, lāi kaŋlmaŋl-jāia*, he has drunk stale rice-beer, his stomach is upset. (2) with *tamāku*, stale, fermented tobacco.

III. trs. caus., to let rice-beer or tobacco become stale: *ilipe cefecete-tekeda*.

IV. intrs. imprsl., to find the beer or the tobacco stale: *ne ili cefecete-jāiŋā, cintanarepe cipalā?* I find this rice-beer stale, when did you squeeze it out?

cefecetaŋ-g, cefecete-g p. v., of rice-beer or tobacco, to become stale: *hola aiŋŋpe cipakeda, nādo cefecete-jana, cinamente caŋli kape carukeda?* You have squeezed out (the rice-beer) yesterday night and now it has become stale, why did you not put some uncooked rice in it? *tamākupo lumkeda, cefecete-jana*, you have made the tobacco wet, it has become stale, it has fermented.

cefecetaŋge, cefecetaŋtan, cefecetege, cefeceteŋtan, adv., with *aŋkar*, to seem stale: *cefecetege aŋkaroa*.

cefecetaŋgge, cefecetegege adv., so as to become, or let become, stale: *cefecetegege ilipe dōgiŋikeda*.

cefe-cefe (2nd meaning, Sad. *cefe-pefe*; Or. *cefeŋrā*, to be scorchingly hot; Cfr. H. *jeŋh*, May-June) (1) Has. var. of *cefecetaŋ*. (2) Nag. var. of *caradcarad*.

cefer

celegar (Or. *celgar*, ready-witted) I. abs. n., the quality of not being afraid to speak; boldness in speech: *ne hoŋore miŋcokoŋo cefegar banoa*, that man is quite dumb from timidity.

II. adj., not afraid to speak, not timid: *celegar hoŋoko goŋkope, gumduko alopea*, take as witnesses people who are not afraid to speak, do not take timid people. Also used as adj. noun: *nekan cefegarkoge aiŋadoia sukuakoa goŋmente*, as witnesses I like people who, like these, are ready with their tongue.

celegar-en rlx. v., to overcome one's shyness and speak out one's mind: *miŋcokoŋ cefegarŋŋme, āŋge jāŋarem hōŋjea*, overcome a little thy shyness and speak out, thou art always approving indiscriminately whatever is said.

celegar-g p. v., to acquire the quality of not being afraid to speak: *ne hoŋo puragee cefegarjana*, he is not afraid at all to speak.

celegarge adv., speaking resolutely, without fear, without timidity: *ni pancāŋtkore cefegargee kajia*, this one is not afraid to speak at the meetings; *celegarge taŋame, alom kŋkoakā*, have thy say, do not remain dumb like a cattle-egret (*kŋ*).

cefel-pefel Nag. var. of *cereŋ-peŋer*, syn. of *bedelbedel*, which see.

cefe-pefe var. of *cerepefe*.

cefer (Sad. *cefer*, stale) 1^o of tobacco only, syn. of *cefecetaŋ*. 2^o of fields: I. sbst., exhaustion of the soil following the cultivation of *surgunja*, *Guizotia abyssinica*, Cass.;

Compositae: surgunja *cefer* namkeda, enamente ne gorara baba bas kâ harajana, the paddy of this high field got the exhaustion of the surgunja (considered to be a kind of disease), that is why it has not grown properly.

II. adj., with *ote*, exhausted soil: *cefer ote* saralere enau binau, it will not do to sow on exhausted soil without manuring it first.

III. trs., of surgunja, to exhaust the soil: surgunjage ne gorâ *ceterkeda*, it is surgunja which has exhausted this field.

cefer-p p. v, to be exhausted by a crop of surgunja: oko badikoro baba lalasûroa, enkan otere surgunja herlere ote *ceteroa* orq baba taômte taûka bâri haraba, when in the higher terraced fields the paddy grows all in leaves (grows too luxuriantly at the expense of the grain), if one sows there surgunja, the soil will be impoverished and afterwards the paddy will grow only to the right size.

ce-n-eter vrb. n, (1) the fact of the exhaustion: misa *cecterendo* sarate bairûralena, maha surgunjale herkaštada orq tale gorâ *ceferûrajana*, a first exhaustion was remedied with manure, last year we made the mistake of sowing there surgunja and now our field is once more exhausted. (2) the extent of exhaustion: api sirmatanah̄te ne gorare surgunjale heila enamente *ceceler ceterjana*, nâdo jetanare kie acuntana, three years in succession we sowed surgunja in this field, the consequence was

that it became so exhausted that nothing any more thrives on it.

cefer I sbst., the stench of uric or hippuric acid: ne *cefer*, hja tikilero banogea, this stench of urine, if you boil the cloth, will disappear.

II. adj., (1) with *so* etc. same meaning. (2) with *eg*, etc. stinking of urine: en *ceter* hja aloa wana, do not put on that stinking cloth.

III. trs. evns, syn. of *dakcefer*, to cause a cloth, etc., to smell of urine by making water on it, in entrd. to *ceteruka*, which see below: hja *ceterkeda*; hon enagatoq hja *ceferkeda*.

IV. intrs. imprsl, to perceive the smell of urine: *ceferjina*.

ceter-en rflx. v., to make oneself or one's clothes smell of urine: duki-eurako *ceterena*, those who make water in bed cause themselves to stink of urine.

cefer-p p. v, to be caused to stink of urine, in entrd. to *ceterkag*: amq hja *ceterakawa*.

ce-p-eter vrb. n., (1) the result of the action which causes a stench of urine: han huluaq *cecterendo* hola solodg pilena, the urine which the other day caused a stench (in the cloth) has been washed out yesterday. (2) the amount of urino stench: *cecefer ceterjina*, mûre kâ soaktana, it smells so much of urine that I cannot bear it.

ceterge adv, with *so* etc. to smell or stink of urine: sadomoratare *ceterge* soana, there is a smell of hippuric acid about the stable.

cefer Nag. syn. of *caradeard*, but

as adv. it may take only the affx *ge, ge ge, teka*. The form *cêcêken* is not used.

ceter-rika and other causative forms, trs., used only with a permissive meaning to let smth. acquire the smell of urine, said of mothers who do not wash their clothes in time: *ne lijako poaritepo ceterrika-jala*, *honko dukikere ena capitakere cileka ceteroa*? It is through slovenliness that you let these clothes become stinking, if you rinsed them at once when the children make urine (on them), how could they acquire that smell?

ceterrika-g p v, to be let become stinking of urine: *poarite ne lija ceterrikajana*.

cê-cê, cêr-cêr (Sad. Mt., see under *cêcê*) I. sbst., imitative of the cry of distress of the myna, the butcher-bird and some other birds: *mañnokoq cêcê aiumtana*, *okoe atataḍkoa*, one hears mynas crying in distress, who is catching them with birdlime?

II. adj., with *rg*, same meaning.

III. intrs., to utter this cry: *kerketa ataakamee cêcêa*, the butcher-bird when caught on birdlime cries *cêcê*; *cêcê-n* rflx. v., same meaning: *kerketa ataakana ade cêcêntana*.

cêcêtan adv., with *rikan*, *rg*, same meaning.

cê-cê I. sbst., oppression, hardships: *darogakoq cêcê cileka mente okoe kae tōrakada*? *kā akiriṇaḡ uri akiriṇaḡa*, *kā bandarḡ ote bandarḡa*, who does not know the hardships caused by the

sub-inspectors of police? Bullocks are sold which otherwise would not be sold, lands are mortgaged which would not be mortgaged otherwise.

II. trs., to oppress, to distress, to impose hardships: *Seldahatu darogae senkena isuge cêcêkedkōa*.

cêcê-g p.v, to get into trouble, to be afflicted with oppressions and hardships: *cikanape gopoḡtana*? *daroga hijukore sobenkope cêcêa*, why do you fight? If the *daroga* were to come you would be in trouble all of you.

cêcêtan adv., with *rika* or *rikaḡ*: *daroga cêcêtan rikaḡḡkoa*; *cêcê-tanko rikaḡtana*.

cê-cê (long nasals) var. of *cêcê*, but as adv. it may take the forms *cêcêka* and *cêcêcêken*.

cêḡ-cêḡ I. sbst., imitative of the cries of a frog in pain, when it is clutched by a water scorpion.

II. adj., with *rg*, the same cries.

III. intrs. of a frog, to utter these cries: *miaḡ cōke cêḡcêḡjala*.

cêḡcêḡ-en rflx. v., same meaning.

cêḡcêḡtan adv., with *rg*, same meaning: *cōke ḡemḡaakante cêḡcêḡtana rajada*.

cêô-mêô (Sad, Or. the noisy chirping of mynas at sunset) imitative of the shrill talking or crying of several small children. In the latter sense it is syns. with *cêcêcêi*. Like *cêcêcêi* it is used as sbst., adj., trs. caus., rflx., and adv.: *honko cêô-mêôtanḡa ḡaḡrtana*, *cêô-mêô-tanko ḡatana*.

cêrcêr var. of *cêcê*, of birds only.

cêrê (II. *cêrêḡa*; Sad *cêrêi*)

cêrê-cêrê

subst., bird. Note the idiom: ne sirna *cêrêko* bāribu rapakoa (or goekoa), kalumbu bulasakata, this year we won't proceed further than the consultation of the omens, we shall settle the marriage price next year.

cêrê-g p. v., occurs in the idiom: ne birre kũhko *cêrêthana*, there are many birds in this forest (Itly., in this forest to a great extent they have become birds)

cêrê-cêrê, *cêrê-jêrê*, *jêrê-jêrê*, *jê jê* (Cfr. *cârî*) I. subst., distension of the stomach: ima *cêrêcêrê* mengea, his stomach is still distended.

II. trs., to eat so as to distend the stomach, to eat smth. which distends the stomach: ne hon rukara mandi ad daliutute lāji *cêrêcêrêtada*.

cêrêcêrê-n, etc., r.lx. v., same meaning: lāji *cêrêcêrênjana*.

cêrêcêrê-g, etc., p. v., (1) of the stomach, to get distended. (2) of men, to get one's stomach distended: jonte *cêrêcêrêkakana* ei jati enkage?

Has he distended his stomach by eating or is he always like that?

cêrêcêrêgge, etc., adv., with *jom*, to eat so as to distend one's stomach.

cêrêcêrêtan, etc., adv., with *big* or *jomakada*, to have eaten so much that the stomach is distended.

cêrê-cipurud collective n., all flying beings such as birds and insects: nidadipili jūjontuko senbaraca, *cêrêcipurudko* duruma, at night the beasts of the earth roam about, the birds of the air are sleeping.

**cêrê-merom* subst., the goat which is killed and eaten on the day the

cêrê-urî

parents of the bride-to-be go to consult the omens. No goat is eaten when the young man's parents go to consult the omens: *cêrêmeromle* jomkia, we went to consult the omens for the marriage of our girl and ate the customary goat.

cêrê paŋa syn. of *jajidabuhir*, subst., (1) *Alysicarpus vaginalis*, Linn.; Papilionaceae. (2) *Alysicarpus menlifer*, Elgew. (3) *Alysicarpus rugosus*, DC.; var. *minor*, Prain. All these are diffuse prostrate herbs.

cêrêpaŋa-tasag subst., *Andropogon annulatus*, Forsk.; Gramineae, a geniculately ascending, large grass, with bearded nodes.

cêrê-urî syn. of *ereurî* I. subst., augury, omens *cêrê* is a bird in general, *ere* is a woodpecker in general and *urî* is the Indian robin, *Thamnobita cambaiensis*, called *saia* in Sad; augury in Sad, is *saia-sugun*: *cêrêurîko* lekoda, they have consulted the omens.

The phrases *cêrêurî*, *cêrêurî sala*, *ereurî*, *erecêrê*, *erebatan*, *eresala*, *horapuri* are properly used as subst. and prd, only of the consultation of the omens by the bride's family on the visit they make in return for the one they received from the bridegroom's family. The latter's visit, though also a consultation of the omens, is always called *kupilel* or *kupilel sen*. Both these visits must take place within the same lunar month and not on the same day of the week. When these phrases are used prdly., they imply of course

that the *kupîci* has taken place previously.

II. *intis*, to finish consulting the omens previous to a marriage: *cêrêrîkêdîpê cî tîrîgê?* *cêrêrî-g* p. v., of the final consultation of the omens, to take place: *sengjan can hî cêrêrî-gjan*.

* By omens, as denoted by the recorded expressions, the Mundas understand either signs of approval or warnings, vouchsafed by Sing-bô-ga either in answer to prayer or spontaneously. They are especially and solemnly asked for with a view to making a suitable marriage.

There is nothing which throws so much light on the views Mundas take of life and the relation of man to the supreme being as this practice. Instead therefore, of merely giving a summarized account of my findings on the subject, I shall quote the very answers to my questions.

The customs of our ancestors require that one should seek for bride a person whose family has been known in her village for generations, and that enquiries be made on the following points: Of what *kûi* (sept) are these people? Is their conduct good? Have they any (hereditary) disease, or is there any special curse on the *kûi* (in allusion to the practice of witchcraft). These having been settled to satisfaction, the matter is discussed in a family council to which the boy's brothers and brothers-in-law are admitted. Eventually the same precautionary

measures are taken in the maiden's family. Even should the parties directly concerned agree to marry, nothing should according to Munda custom, be done until both families have given their consent. For the aim of a Munda marriage is that two families be joined into one family, i.e., one in love and help. The marriage must take place between true-born Mundas. It may not be contracted within the *kûi* (sept) nor between people otherwise closely related, v.g., by fornication or by marriage. When both sides have settled their doubts, they arrange for messengers, *dutim, agat*. These take messages to and fro, act as spokesmen and as masters of ceremonies.

The omens should be taken first by the youth's father or any one acting for him. He sends his messenger to the maiden's parents to let them know on what day they may expect his visit. Sometimes they go without having given notice, but that is deemed not quite proper. If the father wants to go himself, he may do so. So, on the appointed day the father or his delegate calls together three or five companions. If there be rice-beer at hand, he first drops some of it within the house in honour of the ancestors, praying that no harm may happen on their way, and that the business in hand may be accomplished successfully. Then all drink of the beer. When about to start, one is sent ahead to see whether there be no

obstacle on the way between the house and the village boundary. If he find some such obstacle he removes it and then returns to the house and invites the company to start: which they do sending again one of their number ahead. This man acts as a scout, observing all visible and audible things between the house and the village boundary. Anything untoward occurring between the boundaries of the two villages is of no account and need not be noticed. On their approaching the boundaries of the bride's village, they are met by a messenger from the bride's father or guardian: he has removed all ominous objects between the house and the boundary. This man declares the road free and asks the party to proceed. So they cross the boundary, the leader none the less carefully observing all that may happen between the boundary and the bride's house. When at their journey's end, they seat themselves on the ground in front of the house. Instead of sending one of their number ahead as observer they may also agree to observe all together. Upon the party being seated, the *old, wise* and *good* men of the bride's village are called together. On meeting the deputation from the groom's village the wisest of these asks them: "For what purpose have you come?" They answer: "To hunt." The spokesman questions further: "Have you then spotted any game?" They reply:

"Yes, we have." To this the spokesman answers: "Very well, then see whether you can secure it".

After this stereotyped and formal introduction, the omens are freely and carefully discussed. If they be favourable, a new and final inquiry is made to ascertain beyond all doubt that the groom and bride are not kith and kin in any sense. Finally the spokesman of the bride's village tells her parents: "Wash the feet of the intended relatives; all is well! They have come through hunger and thirst."

From this moment they are treated as guests and almost as relatives. The bride's mother brings water for the washing of the feet. Then follow two distinct ceremonies: *kataubanq* (foot-washing) and *dgredjau*, the taking down of water: these are symbolical of the duties devolving upon allied families, with special insistence on the obligation for the bride and groom to love and help their parents-in-law even as they love and help their own parents. See these ceremonies under their respective names.

This discussion of the omens does not yet settle the matter definitely. The father or guardian of the bride has 'to take back', as the saying goes, the omens brought by the bridegroom's father.

The ultimate reason for this second consultation is of course anxiety to secure, by all available means, that which, in Munda opinion, is the greatest happiness for a man's

children, namely a marriage in entire conformity with the will of Singbonga. The reason they allege shows a clear insight into, and a candid admission of, the weakness of human nature, which is but too liable at times to disregard the most sacred obligations.

The second consultation is done on a day fixed beforehand. It should take place within the month, but on a week day of a different name. On the date chosen, the bride's father calls to his house five or seven men, and gives them a pot of rice-beer. He offers some of it to the ancestors in the interior of his house, asking for their blessing, that no evil may overtake them on the way. The various precautions and observances previously described, down to the allegorical talk with the village wise men, take place in the same order, only the actors and the scene being altered. Should the omens prove unfavourable, the proposed marriage will not take place and all negotiations are broken off at once, no food or drink is offered to the maiden's party, who take their leave and are dismissed with the ordinary civilities.

What is not worthy is the restriction of omen-taking to a limited area, the village boundaries of the bride and groom, and to the time it takes to go from a house to the boundary. The aim of the latter is, no doubt, to minimize or eliminate the chances of malevolent human interference. Hence the

immediately previous inspection of the road by a friend. If within the short time left, any omen appears, it will make a deep impression. The restriction as to area is probably due to the fact that that part of the route which takes through intervening villages necessarily escapes control.

Whether the following condition also plays some part in this local restriction is not clear. According to the Asur legend Singbonga has appointed tutelary spirits to watch over every village man. One has to do as over each particular member of the village family. The names and attributions of these spirits are the same in all villages, but the spirits are individually distinct from each other; so that the *chibonga*, let us say, of one village takes no interest in the concerns of another village, being the latter's own *chibonga*. The Mundas believe that omens which these they observe appear certainly at the bidding of Singbonga, but it is not clear whether in the matter of omens Singbonga acts through the agency of the tutelary spirits. The only reason for thinking that the Mundas believe he does so, is that sometimes sacrifices are offered to *Candi*, *Bayanti* and *Ikerbonga* for obtaining favourable omens or neutralizing unfavourable ones. The article under *Bayanti* states the reason why this latter practice seems to be an innovation.

The reason for which the father *êr*

guardian of the groom or bride takes either *three* or *five* or *seven* companions with him on his errand after omens, is given in the following words : *Api horo ci móre horo a é horo senreḡ mallaḡ kúpuloté, Siḡborḡa juru junaḡiki, enado ayandi bapayki*. That is : the reason why they go for these visits in odd numbers, is that Singbonga may join to them the lacking one of a pair (the bride or bridegroom, as the case may be) and thus arrange the marriage.

Among the omens or portents observed on a marriage question there are some considered so decisively unfavourable that, if any such occurs, proceedings stop at once, and the proposed marriage is abandoned. Others, either pro or con, are of relative value only, so that a certain number of favourable omens may neutralize and cancel unfavourable ones, and vice versa.

There is a third kind of omens, which may be conjured by sacrifices. This, for reasons shown under *Bagantibonga*, is plainly an innovation.

I. The following are specimens of absolutely unfavourable omens :

- (1) A snake entering into a hole portends death.
- (2) A swarm of bees crossing their route either directly above them or somewhat ahead, also portends death, the humming of the bees representing the mourner's wails.
- (3) A kite swooping down before them to snatch any prey presages

that either husband or wife will be carried off by a tiger, or that one of the two shall soon die of a malignant disease.

(1) Tree leaves moving whilst there is no wind or breeze of any kind are indicative of an early widowhood.

(5) A shovel basket carried across the messengers' path in front of them intimates early demise to husband or wife.

(6) Any wild game running across the path and in front announces that a member of the new family shall meet a premature fate.

(7) A dead musk shrew found on the way portends that either the wife will be convicted of witchcraft or that she or her husband shall soon die.

(8) A jay (*toḡacîrî*) screeching on the right means that the husband will die soon ; if the screech comes from the left, a like fate will soon overtake the wife.

(9) A new pitcher carried across the road in front is equivalent to seeing a shovel basket (n. 5).

(10) A woman crossing the path in front with her hair dishevelled portends that husband or wife will be constantly ailing.

II. Specimens of happy omens.

(1) If a jackal while running across their path utters a howl this signifies that the marriage will be blessed with many children.

(2) If on their arrival at their journey's end, the messengers find a full pot being cooked this shows that both husband and wife will always

remain in good health.

(3) A *Jirabiq* (species of large and harmless snake) is a sign that the family property will increase rapidly.

(4) A crow cawing on the right is a very good omen, *k'g' etc.* But if the crow caw first on the right, then on the left, this portends that husband or wife will fall into some serious fault (*ira totou*).

(5) The meeting of a tiger presages wealth, this animal being always well off, since one or two meals a week keep it going.

(6) It is a sign of plenty if a dove coo on the way.

(7) The like may be said about meeting a dungbeetle rolling a pellet of dung.

(8) A woman carrying a basket of unhusked rice on her head portends wealth.

III. The following four unfavourable omens may be neutralized by sacrifices (1) If a woman carrying an empty pitcher cross the way, a red fowl offered to *Baqutibongga* will avert the threatening evil.

(2) If a whirlwind overtakes the messengers, they should offer a red goat or a black fowl with red speckles to *Bagañlibongga*. Some say that besides this a white fowl must be sacrificed to *Sivôpôngga* and a red one to *Candibongga*.

(3) If a jay swoop down before them to pick up something, then they must sacrifice either a goat or a fowl for *Ikirbongga*; then a poor

husband will find work to live on; or he will have the same good luck as his wealthy father-in-law.

(4) If a tree-pie (*bokorindî*) cries, the offering will be a red or black fowl, or a goat to *Libobongga*.

To the above I here subjoin the following list of unfavourable omens:

(1) If a crow-pheasant (*utulû*) call *ûd ûd* whilst flying across the messengers' path, this signifies that either sons or daughters or one of the parents will die soon.

(2) If a cow, a she-buffalo, a she-goat or a ewe call, and the call be not answered, this silence portends that a child will die; the call of a calf, kid or lamb unanswered by the mother is an indication that the intended wife will die.

(3) If the messengers see anywhere ahead of them a *sivacéié* (wagtail) hopping away, the intended wife will not remain, but will continually run away.

(4) If a bullock low or paw to the right of the omen observers, the wife will die soon; if to the left, the husband. If the bullock low or paw in front of them, this portends that this fate may overtake either of the two.

(5) If a single tree be carried across their path in front of them, or immediately behind them, the incident shows that either the husband or the wife or one of their parents will soon die.

cêrê-urî

(6) If the hen little minivet (*rajabâ-cêrê*) fly across the path with its usual plaintive cry *sûi sûi*, this is one more presage that one of the two will die soon.

(7) If cooked rice be carried across the path, one of the two will get seriously ill and may even die, (since cooked rice is dead rice).

(8) If ashes be thrown away in sight of the messengers, either of the young people will die.

(9) If a crab cross the path or a musk-rat be heard crying in front, that shows that the wife will be convicted of witchcraft.

(10) It is also said that if a basket, a waterpot, a fish trap (*tonpa*, *humuni* or *jimbi*) be carried on the head in front of them, this portends poverty or riches, according as these receptacles are empty or full.

(11) If a cobra cross their path, however much they toil, no wealth will result.

(12) Should the messengers find (on arrival) that the rice has boiled over, it is a foregone conclusion that husband or wife will die soon.

There may be more such omens, but these are all I could find. If I have allowed this topic so much space, it was in the hope that, this might help to find connexions with other tribes.

The only other instance when omen observers are employed is the case of some severe illness, where the issue is doubtful. They send out three men in three different directions, to consult the five messengers of

cêt

Singbonga, the *kāñ*, (crow), the *boco* (oriole), the *tukurlundî* or *bokorlundî* (tree-pie), the *utulu* or *hutulu* (crow-pheasant) and the *urî* (robin). If any of these cry on the right side of the seekers, it is a good sign for sick women, if on the left side it is a good sign for sick men. If an omen favourable to the sick person be found, the scouts will report it to the family. If unfavourable omens have been met with, they will hide them and state that no omens have been met with.

There are several signs prognosticating good or bad luck, success or failure, especially in connection with fishing or hunting. But these are not looked nor prayed for. They are, so to say, strewn all about; the village, the fields and woods are full of them.

I never heard that the Mundas scrutinize the entrails of sacrificed animals for omens, or for any religious purposes. This practice seems to belong to a religious system different to that of the Mundas.

cêt, *cête*, with long *ê* (II. *cet*, thought, circum-spection; Sad) I. sbst., sharpness, cleverness in money matters: en buria heredualaroan-lare *cêtte* paësae omea, bîba kao omea, that old woman out of shrewdness pays her weeding and planting daylabourers in cash instead of paddy (as is the custom).

II. adj., sharp, clever in money matters: teliko kirinakirinare betê-kauko *cêtea*, the Telis are very sharp

char-phar

in commercial transactions.

III. intrs., to be sharp in money matters: êrê akiriñtanre en hojo betekan cêftane taikena enreoe bedajana, though he was so wary in selling lac, he got cheated! nevertheless.

char-phar Nag. (II. alertness, nimbleness in general) var. of cārbar.

chatana, catana (II. *chātā*, a hive, an umbrella) I. sbst., (1) the more or less cone-like or umbrella-like honey-comb of wasps and *hurumsuka* bees (*Apis indica*): kirki cetaure tunbulikoꝝ apia catana menꝝ, above the window there are three honey-combs of the yellow wasps. (2) syn. of *dabi*, the toe knob on a *kaṭṭu*, wooden sandal.

II. trs., (1) to fit a wooden sandal with a knob: kaṭṭu huriagem catanakeda. (2) might be used with the meaning of to open an umbrella, but people prefer to say: catar *rakab*, Itly., to raise an umbrella.

III. intrs., of wasps and bees, to make a cone-like honey-comb: tunbuliko enreko catanakeda.

chatana-ḡ, catana-ḡ p v, (1) of cone-like honey-combs, to be made: tunbuliko betekan menꝝkoꝝ, oarire apita catanaakana, the yellow wasps are very numerous, in the verandah honey-combs have been made in three places. (2) of the wooden sandal, to get fitted with a toe knob: kaṭṭu maparane catanaakana, the sandals have large knobs. (3) of mushrooms only: to open out umbrella-like: daruṇḍ aāri catanaḡre

chattisa

dudubugea, the "tree-mushroom" before opening out is stumpy.

chatar, catar, cotor (II. *chatar, catar*) syn. of *lijcentom*, I. sbst., a cloth-covered umbrella.

II. trs., to protect smb. with an umbrella: ne lion cataripec jeteḡtana.

chatar-en, catar-en, cotor-en rflx. v., to protect oneself under an umbrella: sobenko citarenjaneko senejana pitte, they all started for the market with their umbrellas open.

chatar-ḡ, catar-ḡ, cotor-ḡ p. v., to be protected by an umbrella: neate kaina cataroa, huriageri, this umbrella is too small for me.

cha-n-atar, ca-n-atar, co-n-otor vrh. n, the number of umbrellas in actual use: da gamatanre cinatarko catanenjana, pipipire catarecatarko tapuguritana, in the market, whilst it is raining, they have opened such a number of umbrellas that they knock them against one another.

chataran, cataran, cotoran adj, possessing an umbrella: cataranoe, he possesses an umbrella.

chatar-ḡaṇḍom, catar-ḡaṇḍom, cotor-ḡaṇḍom sbst., an umbrella handle.

chatar-liḡa, catar-liḡa, cotor-liḡa sbst., an umbrella cloth.

chatar-mereḡ, catar-mereḡ, cotor-mereḡ sbst., umbrella ribs.

***chattisa** (II. *chattīs*, thirty six) sbst., the number of good rice fields plus a complement of uplands (*lagaṇ dār*) making up the holding of a rayat in a zamindari village.

chaṭaṭṭ

The complement of high lands varies, being greater in jungly parts than in the older villages. The name seems to come from the II. *chattis*, 36, and implies that the holders of these lands have to obey the 36, i.e., the countless, orders of the zamindars.

The term is mainly used in the western and northern parts of the Ranchi district from which the Mundas were ousted and replaced chiefly by Oraons and Sadans who, being landless at the time, were ready to accept the fields of the expelled Mundas on any conditions. Hence the high rent, the tallage and the great amount of forced labour which are implied in the so-called 36 orders of the zamindars.

chaṭaṭṭ Nag. (II. *chaṭaw*, the clearing of rice from husks) syn. of *sala*, trs., to pick or it, to select: soṇa aluko *chataṭkem*, pick out the rotten potatoes. Note the idiom use of *ain chatao* Nag, *ain cataṭ* Has. to select the law, with the meaning: to select the statements to be made or the laws to be invoked in a lawsuit: to chicaner, to cavil, to quibble, to use fetches at law; to use shifts; to wrangle: kumbūrukenam, enara sabuti namakana, moṭaige *ainem cataṭjadlea*, thou hast stolen, it has been proved, what thou sayest is mere cavilling. The phrase is also used sbstly.: ne hoṇore *aincataṭ* purage mena, he is a tremendous chicaner or caviller; okilko, mokótarko, balistarko *aincataṭteko* asulṭana, lawyers, pettifoggers and

chekaṭ

barristers-at-law draw their living from chicanery.

chataṭṭ-o p. v., to be picked out, selected.

chaṭaṭṭ-uṇuṇ trs., same as *chaṭag*, but not used with *aṇu*.

chaṭr Nag. (Sad.) syn. of *hatia* Has. sbst., (1) the main road leading to a village, the *via vaccarum* by which cattle are driven in and out of the village. (2) the Milky Way where according to the folklore of the Mundas (and for the matter of that, of many other tribes) a huge herd of cattle walks along. But even in Nag the Milky Way is called more often *garkohora* or *garkodar*.

chekaṭ, *cekaṭ* Nag (II. *cheknā*, Sad *chekack* syn. of *kotoṇ*, *kesed* trs., to try and stop smb.; to prevent from passing or crossing: *cargada inuare miurko cekadia*, enado nirparomreko kesedia, in the *cargada* game they try to stop someone, i.e., they try to prevent him from running across a certain space; *ḍako cekadkeda*, they have dammed up the stream; *gōṭr-nj gendaṭ cekadkeda*, the goal keeper has stopped the ball; *genda arkidaṇjadīi cekadkida*, he stopped the one who was driving the hockey ball.

che-p-ekaṭ, *ce-p-ekaṭ* p. v., to stop each other: *cargadainuareko cepekada*, enado tarako inuṇa tarado *ekada*, in the *cargada* game they stop each other, i.e., some play (try to run across), some try to stop those who play.

chekad-o, *cekad-o* p. v., to get stop-

cheni

ped · api heroko paromjana miurdoe *cekuljani*, three succeeded in crossing, one has been stopped.

che-n-ekad, *ce-n-ekad* vrb n., (1) the space where they prevent crossing in the *cargada* game: *cenekadve* cimin hojo menakot? How many are they to prevent the crossing? (2) a screen of some kind barring the outlet of a pond and preventing fish from escaping: *dobako bandare cenekadko* laḡaḡea adko dauea, when they shut a pool to keep fish, they place at the outlet a screen to prevent them from passing and they put up a bundle of thatch grass on a pole, as a sign of reservation.

cheni Nag. **chini** Has. (H. *cheni*; Sad. *chini*) I sbst, the bla smith's chisel (Pl. XXVI. S.): *chini* enalo mered topuata ruka, a *chini* is a cold-chisel, a chisel to cut iron with. The chisel used for ordinary carpentry work is longer and is called *ruka*.

II trs., to cut iron by means of a cold-chisel: ne mered lolokereo hakete kā maggedo *chinipe*, if this piece of iron cannot be cut with an axe even after having been heated, then cut it with a cold-chisel.

chera, **cera** (Sad.; Or. *chernā*, to have a loose stool) I. sbst., (1) the diarrhoea of domestic animals: *cera* namisjae. (2) infantile diarrhoea, especially at the time of teething.

II. adj, affected with diarrhoea: *cera* simko kako jomkoa.

III. intrs., to have diarrhoea: *cera-tanae*, *lāi ceratana*.

cheragge, *ceragge* adv., so as to get

chī-chī

diarrhoea: *ceragge* cañli jomkeda, that child has eaten raw rice and so got diarrhoea.

chera-g, *cera-g* p.v., to get diarrhoea.

chera-chiri, **cera-ciri** (See under *chera*) syn. of *higihagi*, I. sbst, diarrhoea on account of smth. unusual in the diet: *ceraciri* namikaja. II. adj, with *duku*, a more or less chronic state which makes one subject to loose stools at the least change of diet: inire *ceraciri* duku m nḡ, he gets easily diarrhoea.

III. intrs., to have this kind of diarrhoea: *lāi putikḡ taomte* parkaḡ sengo *ceracira*, the stools one has after an indigestion are loose stools.

cherachiri-n, *ceraciri-n* rflx. v., to give oneself this kind of diarrhoea, i.e. to eat things one knows will give diarrhoea: jomburitee *ceracirinjana*.

cherachiri-g, *ceraciri-g* p.v., to get diarrhoea on account of smth. unusual in the diet.

cherachiritan, *ceraciritan* adv, with *rikag* or *rikin* same meaning as p.v. and rflx. v.: *nidadipli ceraciritane* rikajma.

chī-chī, **chī-chī-dur-dur**, **cī-cī**, **cī-cī-dur-dur** (Or. *ci-ci! thū-thū!* fie! p-haw!) I. trs., used only in anger or displeasure, to treat smb. as if he were an outcast: *cinamento* ne hoḡope *cīcīdurdurjaia*?—*mendo jān jatilogae jomnūa*.

II. intrs., to have the habit of thus treating people: *latar disum* hoḡoko *cīcīdurdurtana*, people of the plains (the inhabitants of Tamar district)

chichini

are in the habit of treating us as if we were not of their caste.

chichini, cicini (Sad; Or. *chichni*)

I. sbst., whitlow, in entr'd. to *sadi*, the festering of hand or foot around a splinter: *cicini* namkja, *cicinra* ranu okoe ituana?

II. intrs., to get whitlow: *cicinatanae*.

chichini-g, *cicini-g* p.v., same meaning: *cicinlenae*.

chi-n-ichini, *ci-n-icini* vrb. n., used of the extent to which one gets whitlow: *cicinii* *cicinjana* miad gandaotae ti-inagapa bes banoa (2) whitlow, the fact of getting whitlow: *misa cinicula* (or *cicnido*) bugilena oogeia *cicinot* ma, my whitlow got cured but it breaks out once more.

chināri, cināri (II. *chināl*; Sad *cinhārā*) I. abs. n., habit of lechery in women: *cināritae* topiakana, she is steeped in lechery.

II. adj., with *kuri*, a harlot, an adulteress, any lecherous girl or woman. Also used as adj. noun: *nī cināri* tanj, this is a woman addicted to lechery.

III. intrs., of women, to be addicted to lechery: *cināritanae*.

chināri-n, *cināri-n* rflx. v., to take the habit of lechery.

chināri-g, *cināri-g* p.v., to become addicted to lechery: *cināriakanae*.

chināri-tasaq, cināri-tasaq syn. of *cicritasag, sagatasaq*, sbst., *Andropogon aciculatus*, Retz; Gramineae, a low grass, the spikelets of which are a nuisance, sticking to the clothes.

chingaō

chīn-bhīn, cīn-bīn (II. *chin-bhian*; Sad) I. sbst., separation, division, dispersion: *hagara cinbīnle* reagemundile namana, by separating our households we have been thrown on the straight road to poverty.

II. trs., to divide, to separate, to scatter, to disperse, without connotation of equal or unequal parts: *aputea takako cinbinkela*, they divided their father's money amongst themselves or, without any division, they spent severally some part of their father's money.

chinbhan-ca, *cinbhan-en* rflx. v., to split in separate groups: *soben ho-ro girjako cinbinidina*, all heretical churches keep splitting up into more and more sects; *uriko cinbīnenjana*, the cattle dispersed in several groups. *chinbhan-g*, *cinbīn-g* p.v., (1) to be divided among several persons: *paea cinbinjana*. (2) of liv. lgs. or groups of liv. lgs., same meaning as rflx. v., *bank cinbinakana*, the bank has split up into sections or into separate banks. *chinbhīntan*, *cinbīntan* a.lv., with *rika*, *rikan*, *rikap*: *apute gojanci honko punji cinbīntanko rikakeda*.

chingaō, cingaō (Or. *chinga' ānā*; Sad. *cingaek*) trs., to put or place things separately according to their different kinds or qualities, to sort, to classify, to put in order according to some definite principle: *kitahko cingaōeme*, put the books in order.

chingaō-n, *cingaō-n* rflx. v., to separate in definite sections: *mōpe haturen ho-roko pancūtle dukkena*,

chini

gũtuleabu menlenci hatuhatule
cingaõnjana, we, people of five vil-
lages, gathered for a panchayat;
deciding to dissenz in sections, we
sat down each village separately.

chi-p-ingaõ, ci-p-ingaõ repr. v., same
meaning: maraũ bir senderare
jamajamagelũ taina, kabu *ci-p-ingaõ*.
chingaõ-g, cingaõ-g p. v., to g t sort-
ed, classified, etc., alu aũ peaju miad
borare taikena, nãdo *cingaõjana*.

chi-n-ingaõ, ci-n-ingaõ vrb. n., used
of the care taken in sorting, classify-
ing, etc.: ne kitahre kajiko *cin-n-*
gaõ-iũ cingaõjada, oko kajim nama,
saũtam namea, we two classify the
words in this book (dictionary), so
well that whatever word you want
you find at once.

chini Has. var. of *cheni* Nag.

**chiti bitĩ, chiticãn, chitir-bitir, citi-
biti, citicãn, citir-bitir** (Or. *chitũ*;
II. *citkan karnũ*) I. sb.t., dispersion,
the condition of being scattered
about: *hoyokoctibitũte* hatupancãĩ
kã hobajana, the village panchayat
did not take place because many
people were absent from the village.

II. trs. (1) to scatter, to disperse, to
throw about: mahara urĩkoe *chitibiti-*
kedkõa, tara birtẽkõa, tara pipĩrẽkõa,
tara hatũrẽkõa. (2) to waste prop-
erty in some way or other: Samuũ
baba urĩko *chiticãnkeda*, the cattle
have wasted Samu's rice crop (by
grazing on it).

chitibiti-n, chiticãn-en, etc., rrlx. v.,
to disperse themselves: alope *citi-*
bitina, tisina pancãĩ hobaoa, do not
scatter about, there will be panchay-
at to-day.

chitaõ

chitibiti-g, chiticãn-g, etc., p. v.,
(1) to be scattered, dispersed, thrown
about: urĩko *chitibitakũna*. (2) of
property, to be wasted: golarũ taka
his hũ purage menã bakãsarẽdo
banoa, *chitibitakũna*, according to
the a counts there is in the co-opera-
tive stores much cash which is not
to be found in the cash box, it has
been wasted.

chitibitĩtan, chitwãntan, etc., adv.,
with *rika, rikaũ, rĩkũ*: mabara
urĩko *chitibitĩtane* rikakẽkõa; iniũ
babacãũ *chitwãntan* rikajana, his
wealth has been wasted.

III. adverbial affx. to other prds.:
mado dasiko baukã, sobenkoe
ku'chitibitĩkedkõr, ku'chiticãnkẽkõa,
there is not a single servant at home,
he has sent them out in various
directions

chiticãn, citicãn var. of *chitibiti*.

chitir-bitir, citir-bitir var. of
chitibiti.

chitaõ, ciãaõ (Sud. *citẽk*; Or. *chitpa'*
ãnũ) I. vrb. n., the way in which
bundles of seedlings have been
scattered on the field for the com-
modity of the planters: aĩũ *ciãaõ*
kae sukuadae halanaetanaũrũkeda,
he did not like the way in which I
had thrown the bundles, he picked
up some so that those which remain-
ed were no more close to each other.

II. trs. (1) Nag. Has. to scatter
bundles of seedlings on a rice-field:
moũ sagĩri biãrã ne loõõarele *ciãaõ-*
akada. (2) Nag. syn. of *tãr* Has.
to spread out on the thrashing
floor the sheaves, which are
to be trodden out by the cattle:

chiŭkani

chola

tisia bura papōle *ciŭōakula*, gapale miadea, we have spread out to-day two heaps of unthreshed sheaves, to-morrow we will spread only one. (3) Nag. to spread out manure on the fields : sara *ciŭōtam*.

(4) Nag. syn. of *ciŭikaō*, to besplash : da japare dubakanina taiken, dela hunaaledei *ciŭōkīn*, I was sitting near the water, he besplashed me by throwing a clod of earth into it.

chitaō-n, *ciŭaō-n* Nag. syn. of *ciŭikaō*, rlx. v., to besplash oneself : dare dirikoe dunilbarakeda, goŭa hēmoe *ciŭaōnjana*.

chi-p-itaō, *ci-p-itaō* Nag. syn. of *ciŭitikaō*, repr. v., to besplash each other.

chitaō-g, *ciŭaō-g* p. v., meanings corresponding to the trs.

chi-n-itaō, *ci-n-itaō* vrb. n., same as *ciŭaō* : nea okoea *ciŭitaō* ? koŭado āōge ibilakana, koŭado āōge etanaakana, who has scattered these bundles of seedlings ? In some places they are much too thickly scattered, in others much too thinly.

chiŭikani, chiŭikani, ciŭikani, ciŭikani (Sad. II. *chiŭikanī*, bolt) I. sbst., a door bolt, a latch, a door knob, a door catch.

II. trs., to fit a door with a bolt, to bolt a door, to keep a door open by means of a catch : duare *ciŭikanakula*.

chiŭikani-g, *ciŭikani-g*, etc, p. v., of doors, to be bolted, fitted with bolts, kept open by catches : soben duar *ciŭikaniakana*.

chiŭikaō, chiŭikaō, ciŭikaō, ciŭikaō

(II. *chirakuā* ; Or. *chitka'ānā*) I. sbst., the act of besplashing with water or liquid mud : *ciŭikaōte* ne lija lumlena, tupudo kaina tupu'a, this cloth became wet by getting besplashed, I did not dip it in water.

II. trs., to besplash, in entid. to *huer*, to sprinkle, and *arg*, to throw water or a semi-liquid either with both hands or with some vessel : iŭa tagapare uŭikedte masulatee *ciŭikaōkīn*, he besplashed me with mortar by dropping a brick into it.

chitikaō-n, *ciŭkaō-n*, etc., rlx. v., to besplash oneself : losodakan horare nir paromam *ciŭikaōna*, if thou run across a slushy road thou wilt besplash thyself

chi-p-itikaō, *ci-p-itikaō*, etc., repr. v., to besplash each other.

chitikaō-g, *ciŭkaō-g*, etc, p. v., to get besplashed : alom terea dare, *ciŭikaōgtana*, do not throw stones in the water, I am getting besplashed.

chi-n-itikaō, *ciŭitikaō*, etc. vrb. n., (1) the besplashing : misa *ciŭitikaōder* sahatinkia, konekane ciŭkaōkīncilia gopocjma, I bore with him the first time he besplashed me, but as he did it several times we came to blows. (2) the object besplashed : enaŭa *ciŭitikaō* rōpogtana. (3) the amount of besplashing : *ciŭitikaōko* ciŭikaokia, uŭakan liŭatae goŭa lumcabajana, they besplashed him so much, that the cloth on his body is dripping wet.

chola, cola (II. *cholnā*, to peel, to scrape ; Or. to clean by scraping or rubbing off) I. adj., of timber, pared with the adze : *cola* arkatape

wife : *entekiajone*.

chutke, *chutke*, *chutke*, *chutke*, *chutke* p.v., same meaning.

chuaō Nag (H. *chuaō*; cfr. *chūi*) syn. of *chūi*, but used only as prd.

chēt, *chātu*, *cāt*, *cātu* (Sk. H. *cāt*, *valā*; Sad. *cāt*; Or. *chāt*, legally manum.) syn. of *basi*, which see.

chufa, *cufa* syn. of *pitir*, alj, spare, supernumerary : *chufa* ora, a spare house; *chufa* uij, a spare bullock

chuaō, *chuaō* (Sad; H. *chuaō*, *chuaō*) tr., (1) to quench the thirst : *chuaō* mente nani-
albacar tupus eukan dako anukia,
to quench his thirst, they gave him
to drink water in which a piece of
coir rope had rotted. (2) to get rid
of a debt : *riñi kabo chuaōkela*.
(3) to stop, abate, fever : *eikan*
raute reape chuaōkela? (4) to
stop, to kill, joy; to stop fear :
epante nasikako *chuaōkela*. (5)
to let loose an animal tied or locked
up : *soko chuaōkela*. (6) to take
out the dye or colour : *nunaurate*
raugiko chuaōkela, by dint of
washing they took out the dye.

chuaō n rilx. v., (1) to get rid of a
debt : *riñi chuaō mente ne nile*
akimia. (2) to leave a place, to
slip away : *gapa Rancitea chuaōna*;
dapgrako buruteko chuaōnata.

chupa-ata, *chupa-ata* rfr. v., to stop
each other's joy or fear : *suzuntan-*
kio takema epante nasikakio,
chupa-ata.

chutaō-p, *chutaō-p* p.v., (1) to be get

rid of : *dāletm, rabana, boro, rasika,*
na, nā, ranga chutaōtata. (2) to be
let loose : *sedom chutaōtata*. (3)
of men, to reach a certain place, to
have come : *mku bā chutaōtata*,
only these have come. Note the
opposite meaning of the rfr. v.

chutaō-ata, *chutaō-ata* vib. n.,
(1) the starting from a certain
point : *Khuntate* (or *Khuntā*)
chutaō *Khimatir de doykma*,
having started from Khuntā we sat
down, rested, at Khimati. (2) the
number of people who have started :
putte chutaōtata *chutaōjuna*, mid-
day passed no more, harko, so
many people of this house went to
the market that there is nobody at
home.

chutaō-pe, *chutaō-pe* adv., so as to
get rid of : *ribna chuaō penilem*.

chuṭi, *cuṭi* (Sad; H. *chutā*) I.
sbst, (1) leave, furlough : *bar-peta*
chutā namikela, I got two weeks'
leave. (2) dismissal : *chutā nam-*
kela, oagdo kam tuma, I got my
dismissal, I will not remain any
longer.

H. tis, (1) to give leave, furlough :
mod. employment *chutāgata*, he
gave me one month's leave. (2) to
dismiss : *kumbanven dām chutā*,
he dismissed the servant who
committed the theft. (3) to give
momentary relief in pain, thro't
etc. : *soko raute bāh-up-ata* (or
chutāgata)? By means of what remedy
have you relieved his headache?

chuta-p, *chuta-p* rilx. v., (1) to take
one's leave : *i kulem chutāpata*, I
stopped game and took. (2) to

sena? Please, wilt thou go? Do go, (c) in short replies expressing disapproval. In these it stands either before or after *o'o* and tones down the prohibition into mere advice. It may take one of the affs *o, ga, na, hote*, etc. When it is postponed to *o'ogō, do o'ogō*, the phrase is syns. with *hāre along* and is an advice to abandon the purpose just expressed. Be it noted, however, that such phrases may be used sarcastically and then mean just the opposite: *gapa o'o ena sena, saja nana*, I advise thee not to go; to-morrow, thou wilt be punished if thou go; *gapa o'o ena sena! sūjūangge tōme*, I advise thee to go, remember what it is to be punished; *gapa o'o ena sena! sūjūangge tōrōka*; *gapa alojō ena sena*, would it not perhaps be better for thee to abandon thy purpose of going? (d) in short answers expressing approval. In these an interjectional *ci* is postponed to the imperative, toning it down into mere advice: *senain ci kana?* senain *ci!* Shall I go, yes or no? —Better go. (e) in interrogative answers expressing a doubt: *tisū dolabū kupulote,—idā, hāen sēna?* baba iregg; *purage mena*; let us go to-day for a visit.—I do not know, maybe I shall not go, there is much to be reaped still: *tisū kupulko hijua ci kā?* —hijuge *oko?* or *iduko hijuge ci?* Will our guests arrive to-day? —Who knows? Maybe they will come. (f) in affirmative phrases, as a kind of int. rection meaning surely for certain: *tisū*

hā hāte ne kuni kun aba kere, *o' hāle rikun* (or *o' o'edun*)! If, through laziness, thou dost not finish this work to-day, we are sure to punish thee. (See this idiom under *hē*).

(4) See under *at* the idiomatic use of *at ci*, (1') and *at ci*, (1'').

(5) In disjunctive propositions *ci* stands before the second part of the disjunction and so transforms the whole sentence into a question. Sample: *ci kape sena?* Are you going or are you not going?

N.B.—(1) Whenever the second part of the disjunctive is not a mere negation of the first, but a positive alternative, the Mundari by preference affix the pred. subj. of the second part to *ci*: *hānko ci tō nira?* Are they going to fight or are they going to run away?

(2) When the second part is a mere negation of the first, then it is generally contracted into the equivalent of the English, *or not?* But in the Mundari the pred. subj. is sometimes expressed and affixed to *ci*: *enape ci pe kā?* Will you go or not?

(3) Another way of expressing in the second part a mere negation of the first is by using the negative particle *kā* predicatively: *senape ci kapea?*

(4) It is prefixed to pr. l. and imp. prns. to turn them into interrogative prns., also to some other demonstratives to turn them into interrogatives: *ci?* (Here *ci* is the impersonal prn. used intrsly, it is, hence the end. Itg. means, what is it? What?) *ci tang?*

ciaci

small chickens : simhonkoꝛ ciab^hci-
abiꝛ aĩumla.

II. adj., (1) with *sari*, the same chirping. (2) with *staphod*, a very small chicken: *staphod* simhona bopgaki.

III intrs, of small chickens, to chirp: *jiawjiaw sinko eia²chib²cha*, *eia²chib²-en* flx. v., same meaning *simhon eia²chib²cha²ua*, *eia²chib²ua* adv.: *simhon o eia²chib²-tunko* rajada.

exact imitation of the *H. Vocab.* because. It has been introduced into the translation of the Bible made by the first Lutheran Missionaries and thence crept into the language of their mission agents and servants and to some extent even to that of protestant Christians. But it has never found favour with the people at large because it is too much opposed to the genius of their language.

cia-cia! interjection of displeasure or disapproval: *cacia! kape* 'man! tintina?' 'What! You do not obey?' *cacia! olce* 'gopofana?' 'What is going on here?' 'Who is fighting?' *ciacia! ananlipoti cileka* 'crawl, there, now! Listen and hear what a s.o.b. he is (I told you so, but you would not believe it).'

Wherefore? For what reason?

ciări-aṛă (Sad. *ciară*, a sagittate arrow head) syn. of *brînă de apă*, sbrt. *Sagittaria sagittifolia*, Linn., Alismaceae,—a stemless, scumygerous marsh plant, 8' high, with sagittat leaves on long, erect petioles, and

cida .cida

white flowers, in spicate whorls. The leaves are used as a potherb.

cicē, *cūci* I. *alj*, with *jō*, fruit just formed, starting its growth : *ne honko cicē jōkoko godpaojūdu*, these children pluck used-sly fruits which are only just formed. Also used as *adj.*, none : *alijō rorotana* II. *nitj*, of fruit, to form, to start growing : *alijō roropu* *alijō*, *cicējō*, *alijōjō* *p.* v. same meaning : *ulijān cicējō*.

cicraō to howl, to wail, to shout
or our native tribe. Constructed
like *ciāciā*.

children's work

[illegible]
$$\text{certain var of } a' - a' \text{ and}$$

cici-ge, cici-ge abt., a very small bird so called from a call. It is smaller than the whinsey and like this is found in many groves.

It has a buff-colored back and the breast and lower parts are yellowish.

(1) the order to hop on one leg:
 ickkhou¹ o' fisho' mura *oik'khou'p'p'*
 namida.

If t is, with s or n a d. o.; and
 intrs, to happen one leg, $\frac{1}{2}$ *caligula*-
idida, $\frac{1}{2}$ *incid*, *caligula*.

III. tr. caus., to end a club, to hop
on one leg, to dance fur i-kulhenkoo
e-dee-dee-dee.

as intrs.: *vidēvidē* *potat* *u*.

(continued) p. vi, with seal or pin

cigi

to the speaker : rumāalan *cigē*?

cigi Nag. trs., (1) to prick (2) to hit with a *cigīnti* : marān *cigīla* *cigi-n* rlx.v., to prick on self *cigalme*, en suite alom *cigīnt*, bi-ikana, take care, do not prick thyself with that needle, it is poisoned *cī-p-igī* repr v., to prick each other. *cigī-p* p v., (1) to be hit by a *cigīnti* (2) to get pricked : kitaran *cigīlena*.

N. B. In Has the use of this word is restricted to the p. v., and that only in the following meanings : to prick one's buttocks or hurt them in sitting down; to slip off on one's buttocks; to hurt the side of one's foot. *cī-u-igī* yrb n., the manner of hitting with a *cigīnti* : miad putan *cīnigī* *cigīla*, misar geosodhabankia, he hit a dove with a hammer-headed pronged arrow with such force that he killed it outright.

cigīq Kera-Munda (Or. *cigē*, *cigē*, small seedlings) p. v., to sprout, to germinate : kolhemre Lucetale *cigīqng*, on the threshing floor our paddy has germinated.

cigī-tote, cigī-tūhi, cigī-tūji Nag. sbst., a hammer-headed bamboo arrow with two prongs, used against birds (Pl II, 1).

cigūri (Sad *cigur*; Or. *cigī*) l. sbst., (1) a pole pointed at both ends and used to carry unthreshed paddy, straw and the like, the pointed ends being simply spitted through the bundles. It is much longer than the ordinary carrying pole (*marāpā*) because the amount of straw or paddy which a man can

cigūri-bārom

carry is so bulky that if it were loaded on an ordinary pole the carrier would have no moving space between the two bundles. Bush *cigīntake* gogoa, marāpā dūngūgea me d, they carry straw by means of a long pole because the ordinary one is too short. Note the idiom : eburn mēre dīama kadū boro *cigīnti* lūna, he is very cunning and not afraid of difficulties. Idly., he outtraps the peacocks on seven hills and trim his carrying pole on the heads of tigers. (2) a forked stick which is used to support at one end the tree that are being sawn in the Indian fashion. These sticks are made of two rather long bamboos, crossing at a sharp angle near one end where they are strongly tied together, so that a sort of acute-angled fork about 2 ft. long is obtained.

II. trs., to make into a *cigūri* : nē madkin madbin *cigūria*, madbin and andandomea. (2) to carry by means of a *cigūri*, (used with this meaning only when no confusion with the first is possible) : marāpāte kīgūntum, *cigūripē*.

cigūripē p. v., (1) to be made into a *cigūri* : nīmmua cī *cigūria*? jūlanote namepe, can so short a pole be made into a *cigūri*? Get a longer one. (2) to be carried by means of a *cigūri*, (when no confusion with the first meaning is possible) : soben būn *cigūricaba-alana*.

cigūri-bārom sbst., a load carried by means of a *cigūri* : būnū *cigūribā-*

rom hōsōrō dōkō bupai, dōjōdō gō
gōleto oia dō jū unōma, a load
of unthreshed paddy cannot on a
cigiri may not be put down on the
way, the moment one puts it down
the ears would get crumpled and the
grains would be shed.

cihil Nag. (Sad.) trs., to wake
sub. with a start; to startle: honkō
alom *cihikōa*, kaomko rōn.

cihī-ca rlx. v., to awake with a
start: nō lo cikatō *cicā cāpō*.

cihī-g p. v., to get startled, to be
made to start, to be roused with a
start, v.g., from sleep: dūmūtanē
tākenae *cihī jōn*.

cikhā a syn. of *phān*, *phān* Ha.
adv., with a start, startlingly:
cikhēw rikali, he startled him,
he made him start; *cikhēw* con-
jān, he started up out of his sleep.

cikhēnāchēka adv., with repeat-
ed start: mō rikhē *cikhē* *chēka*
chēka conkatejani, the whole night
he started up now and again out of
his sleep.

cikān-hagel syn. of *cikhēw*, *cika*,
trs., to startle, to cause to start, to
rouse with a start.

cikhāhagel-g p. v., to get startled,
to be made to start.

cij, cijj (H. Sad.) sb-i, a thing
things: cikan *cijō* namakala?

cika causative or permissive aff.,
belonging to the series *cika*, *acika*,
reka, *iri*. Another series is *nika*,
arika, *irika*, *iri*, and a third incom-
plete series comprises *leka* and *atoka*
or *atika*. Of these only two are
used as independent predicates. (1)
nika is used categorically with the

meaning of 'to do'. (2) *cika* is
used both interrogatively with the
meaning of: 'to do what?' and
categorically as syn. of *leka*. The
latter however seems to occur only
in indefinite negative sentences
with *jetōng* *ka*, and occasionally
in affirmative sentences where it is
modified by an adverb in the sen-
tences under *cikān-hagel*. As in-
dependent pred. *cika* is constructed
as follows.

I. trs., (1) interrogatively, 'to do
what?' The d. o. is generally *cān*
or *cikān*, but may be understood:
harimōchōn hān lō dō dōmōdō (tr.
cān), bupai? In the latter all
the relatives left him in the bush,
what can he do, the poor fellow.

emib *cika* cān? I (tr.) what am
I to do? The phrase *cān cika* is
often understood to mean 'to do
what wrong?' *cān cika* qm *cān*
cān—jōmā—kām—rikāka,
b. gen. 'I' asked, 'what (wrong)
have you been doing this morning?

'I have done nothing (wrong) at
all, I have done my work well.
When the d. o. instead of being the
indefinite *cān* or *cikān* is definite,
v.g., *cān*, either expressed or under-
stood, the meaning becomes: 'to do
what with it?' mōl hīsi takakō
namakala, *cikājōdika* cān? They
have got 20 Rs., what are they
doing with it? *cikāalam*?—*cika*-
nā? What art thou doing with
that?—With what? With a per-
sonal d. o. *cika* means (a) 'to treat
how?' *cikakō jōpōc*? (b) 'to do what or
what harm to sub.? jūmōng kaci-

cika

rauree *cikatubugea*? However much he may excite himself, what harm can he do us? (2) categorically with *jeta kã* or *jetana kã*, to do nothing at all to smb.: *jeta kain cikakira*; alone *boroa jetana kain cikamca*.

II. intrs., which may be preceded by *cing* or *ekung*, to do what work? *cikutanam*?—*calutanain*, what work art thou doing?—I am hoeing; *soben loconkoe ainainajada*, ale hurimmaran maconhapatiko cinale *cika*? He takes for himself all the rice fields; we, his younger and elder brothers, what work shall we do? (How shall we get our livelihood?) *cinain cik nãlo*? What work shall I perform now? *cinac cikakera*? What work has he been doing?

cika-a rlx. v, (1) interrogatively, to do what to oneself? *cikaatanac en hon*? (This was asked of a boy besmearing himself with mud); *cikaanacac senatana*? In order to do what harm to himself is he going away? (2) categorically, to do smth. to oneself, to harm oneself: *jeta kain cikatanana*, I am not doing anything which may harm me.

ci-p-ika repr. v., (1) interrogatively, to do what to each other? *cipikatunakira*? (2) categorically, to do smth. to each other: *jeta kakio cipikatana*.

cika-p p. v, (1) interrogatively, (a) prsly., to become what of smb.? *aina gojipepe cikaa*? If I die what will become of you? (v) impr ly.,

cika-baran

to go to happen what? : *jāimine kaeanre, inia kacirate cikakugea*? However much he may excite himself, what will happen through his excitement? Let him excite himself, it can do us no harm. (2) categorically, (a) of harm, to happen to smb.: *jeta kila cikaa*, it will do us no harm; *jetana kã cikaa*, nothing will happen, no harm will come out of it. (b) to be prepared: *ilido cikaaatwa* (or *rikaakana*) *nunū auri ctegoa*, the beer is ready but the drinking has not yet begun.

Note the idiom. use of *cikaakana* in interrogative answers where it implies quantity: what has become (what would have become) of the quantity there was? *apea hature di mena*?—*ilido ale hature cikaaakana*? *ana large hurina*, is there any beer in your village?—There is a lot of it, more than thou canst drink; *romin hature padigomkelo menakoa ci baakoa fisia*?—*padigomkelo cikaaakana*? *mosatodo ginjalere bidi lako donoa*; are there any missionaries at home to-day in the Catholic mission station? There are a number of them, so many that if they were to say mass at the same hour there would not be altars enough.

cika baran syn. of *rikibaran*, rlx. v, to go about doing an action which affects one's body: *kabakabatanaem cikabarantana*, *dughapeakanme kãre gao sarsaon*, thou art hopping about on one leg, remain sitting quietly, otherwise thy sore will get worse.

cika-caki

cika-caki, cika-cike, sometimes **ceka-caki, ceka-ciki** ¹⁰ syn. of *hekajaki, hikajaki, hikajoko, jekajaki, jikajaki, jikajoko, jeajä*, used of people who walk with legs wide apart and swinging body owing to it, sometimes also on account of a heavy load which they carry, but in the latter case *hulajolo huluidului, hinadani, hinadunana* or *hinuidunni* are more generally used. I. sbst, the walk with legs wide apart as described: *iniä cikacaki kasära auri bagio jak d tängea*.

II. adj, walking as described: *apia cikacaki honko kasära epinko kuljana bandate*. Also used as adj noun: *nekan cikacakiko nte ci hatuko tebaa*? Will such people who walk with legs wide apart reach the village quickly? (Of course not).

III. intrs, to walk as described: *cikacakijadae*.

IV. trs. caus.: *kasära cikicikijäna, janaöre neka kaina senjad taikena*.

cikicaki-n, cikicike-n, cekaciki-n rflx. v., same as intrs.: *tisädo puragem cikicikiatana, kasära ci jöropokedma*?

cikacaki-o, cikacike-o, cikaciki-o p.v, to be caused to walk as described: *kasäratee cikacakijana*.

cikacakitan, cikaciketän, cekacikitan adv., walking as described: *cikacakitane hijutana*.

²⁰ sometimes used as syn. of *okanki, onbaumbi*. See *cekiciki*.

cikaq var. of *cekaq*.

cikan? (P. *cigunä*? Of what kind?) I. intrg. adj., what

cikanj

kind of? What sort of? in entrd. to *cikekan* which asks not after the kind but after the quality: *nea cikan daru*?

II. intrs., to act like what sort of being? *setare hijura taikena, tikino sante buakor, cikanjanak*? They were to come in the morning, even at noon they are not here, what have they been doing? Have they been lazy, or have they been held up by some work? The participial form *eikantan* is used adjly. with the meaning: questionable, of doubtful or uncertain kind: *eikantan admad jatilo arandi ka besea*, it is not good to marry a person who is not known properly.

cikanq? intrg. prn., (1) of inan. os., one of what kind? *neado cikanq*? What kind of thing is this? (2) by way of a general question, what is it? What is the matter? What do you say? What do you mean? etc.: *cikanq*?

cikanqado, cikanqama, cikanqamated? intrg. interj. used by people who suddenly lose the thread of their idea or hesitate about some particular in the course of a narration or statement. It is often followed by *uruleaiä*, let me (first) think a while: *entedo cikanqama uruleaiä*.

cikanamente, cikanamente? syn. of *cimente*? intrg. conj., why? What for? For what reason? In entrd. to *cikanmente*, in order to do what harm to oneself? *cikanmenten enkakeda*?

cikanj? df. intrg. prn. used of

cikin

liv. bgs., one of what kind? *nīdo cikanī*, birsim ci hatuſim? *cikanko* hijuakana, Hoſoko ci Uraſko? What kind of people have come, Mundas or Oraons?

cikiſ (Sad. *cik*; Or. *cikas*) I. sbst., Hindu weaver, in entr'd. to *peſāc*, aboriginal weaver, and *jolha*, Mohammedan weaver.

II. trs. caus.: *sinduri tapateko cikuſkja*, the Hindu weavers made her lose her caste and enter theirs by marking with red lead her forehead or the parting line of her hair. *cikuſ-en* rflx. v., to enter the caste of Hindu weavers: Hoſo kuſigeo taikenae *cikudenjana*.

ci-n-ikiſ vrb. n., uſcd of the amount of people entering the Hindu weavers' caste: *cinikiſko cikidenjana*, goſa hituko doglaabaakana.

cikin (Or) syn. of *curn*, sbst., the ſuppoſed ghooſt of a woman who died in childbirth.

cikin-ſ p v., to become ſuch a ghooſt: *cikinjanae*.

cikiraō Nag. (Sk. *cikār*, the laſh cry of aſſes, monkeys, etc.; may alſo be a corruption of II *hinhinānā*. See *cīṅḥēhēhē*) syn. of *kikī* Haſ.

cikraṇ, cokōraṇ, cokoḡ I. sbst., alwayſ preceded by *miḡ*, and often followed by *leka*, juſt a little, juſt a trifle, a wee little bit: *cia? moḡ cikraṇo kam joma?*

II. trs., to give juſt a little: *akodo londhālondhājana aiadoko miḡ-cokōraṇkīna*, they took the lion's ſhare for themſelves and gave me only a little bit.

cilan

cikraṇ-en, cokōraṇ-en, cokoḡ-n, rflx. v., to take juſt a little for oneſelf: ap: *bāṛia burlitadpea, aiadoina miḡcokōraṇjana*.

cikraṇ-ſ, cokōraṇ-ſ, cokoḡ-ſ p v., with *miḡ*, to receive juſt a little: *tarako londhājina, tarako mimḡco-kōraṇjana*.

cilam (II. Sad.) I. sbst., the pottery bowl of a hooka, which contains the tobacco: Hoſo kumbarko *cilam* baitan kaina lelakaḡkoa, magaia kumbarkodoina lelakaḡkoa, I never ſaw a Munda making a hooka bowl in baked earth, though he made tiles; I ſaw Hindus make them.

II. trs., with *moḡ*, to fill the whole bowl of the hooka: *guraī moḡ-cilamtaḡa kale ſ'heabadarijana*.

cilam-ſ p.v., uſed fig. in diſpleaſure, of a gaping mouth with protruding lips: *moeae cilamjana*, he haſ a gaping mouth with protruding lips.

cilam-moea sbst., a nickname for people with a gaping mouth and protruding liſs.

cilam coloḡ (in ſongſ *cilam-boroḡ*) I. sbst., call and name of a bird which iſ alſo called *suriam*.

II. intrs., of the *suriam*, to call: *suriam cilamcoloḡjuda*.

cilamcoloḡcilamcoloḡ-n rflx. v., of the *suriam*, to call repeatedly: ſetgaſe tikiſ jakede *cilamcoloḡcilamcoloḡjana*.

cilamcoloḡtan adv., with *ra*, ſame as intrs.: *cilamcoloḡtane rajada*.

***cilan** (Sad) I. abs. n., (1) the ſtate of being an outcaſt, at leaſt

temporarily, in contrd. to *bejati*, the state of being definitively an outcast, and *bicati*, a social defilement which does not cause loss of caste: *cilando* kandarūradarōa, bejatido kā. (2) the quality of an object causing loss of caste: Siripaṭire oṛṇ latar hoṛokore purā *cilan* menā, in the country around Maranghada and among the Tamar people many things are considered as causing loss of caste; metāire jetan *cilan* banoa, one cannot lose one's caste by eating sweatmeats.

II. trs., to outcaste or declare outcast: perāčemandī jomkeda menteko *cilankja*.

cilan-en rflx. v., to say or wilfully do such things as will cause one to be outcasted: barāčkogīa jomkeda menmentee *cilanentana*.

ci-p-ilan repr. v., to outcaste ca-h other, to be in the habit of outcasting: cilekanākorepe *cipilana*?—barāčmandi, perāčmandi jomlerele *cipilana*, in what cases do you outcaste?—When one eats rice cooked by a blacksmith or by a weaver. Also used adjly.: niku beṭekan *cipilan* hoṛoko, these people enforce many things as entailing loss of caste.

cilan-g p.v., to get (reparably) outcasted: hon jonomakanre kako *cilanḡlana* cilando, mendoko bicatiḡtana. *Cilanakan* hoṛo jomnūtanre miāḡ paṭire kako duḡrikaia, bicatiakanḡdo duḡdoko rikaia mendo ačā oṛāre jomnū kakoā, when they eat or drink, they will not let an outcasted man sit with them on the

same mat, but one who is only socially unclean they allow to sit and eat or drink) with them, but they will not eat or drink in his house, i.e., things prepared in his house. The reason is because it is not through one's own fault that one becomes socially unclean (on account of a birth, of worms in a sore). If an outcast has touched in any way, however, indirectly, a man holding or carrying prepared food (other than sweatmeats) or drinking water v.g., if he has touched the mat or seat on which that man was sitting or the stick he was holding, that food or water has to be thrown away, it is contaminated (it has become outcasting).

ci-n-ilan vrb. n., the amount or extent of outcasting: *ci ilanḡo* cilankja duarjakedḡ kako taromrikai, they have outcasted him in such a way that they forbid him to enter not only the inner room where the cooking pots are, but even the outer room; they do not let him even cross the threshold.

cilaa, *cilana* syn. of *cidum*, *ciduma* Nag. *cimḡ*, *cimadḡ*, *cimada* Has. particles expressive of a strong probability verging on certainty: nḡgee enkakeda *cilaa*, it must be this one who did it; pasi eukao rapuḡkeda *cilaaḡa*, most probably it is the cat who broke the small earthen vessel.

cilaō Nag. (II. *cilcilānā*, to shriek, to scream) I. sbst., a shout, shriek, scream, from joy, fear, etc.: honkoā *cilaōiḡ* aiūmḡ.

cileilað

II. intrs., to shout, shriek, scream, from joy, fear, etc.: *cilaðkedae*.

cilað-n rflx. v., same meaning as intrs.: enaateko *cilaðntana*.

cilað-q p. v., used imprsly.: purage *cilaðlena*, there has been much shouting.

ci-n-ilað vrb. n., (1) the shouting, screaming: *misa cinilaðdo kā aiūmlena*, the first shouting was not heard. (2) the amount or loudness of shouting: *cinilaðe cilaðla, goṭa ṭolako aiūmla*, he gave such a scream that it was heard all over the hamlet.

cileilað (II. *cileilānā*, to shriek, to scream) trs. caus., to cause to scream, shriek, from fear: *tuū simkoe cileilaðkedkoe*.

cileilað-q p. v., to get frightened so as to scream: *kupid soraṭāgunre simko mermergeko cileilaðoa*, when a kite swoops down the fowls scream very much in their fright.

cileka ? I. intrg. adv., how? In what manner? In what state or condition? *cilekae rikantana*? How does he demean himself? *cilekae senqjana*?—besgee taikena, in what condition did he go away?—He was all right.

II. trs., to do smth. in what manner? ne kamibu *cilekae*?

III. intrs., to act or proceed in what manner? *cilekakadape*?

cileka-n rflx. v. to behave, to demean oneself in what manner? *landia korae taikena tisinagapadoe cilekantana*? setarebu senoa mente kajia-kana, aledole samporouterjana, apedope *cilekantana*? aledole sena

cileka

mentele kajikeda, iduurg [Maagra koṛa *cilekuntana*? We, for our part, said that we would go, but who knows what may be the intention of Maagra? aledo jomkeatele sena, apedope *cilekana*? We will go after having taken our meal; and you, when will you go? andaga horareṭa aiubotaina, deṛa kainṭa munda-jada, *cilekanaiṭa nādo*? I am only half way and am overtaken by the night and do not know where to stop for the night, how shall I act now?

cileka-q p. v., (1) to happen in what manner? *batiraṭ cimīni rapudjana*, ena nādo *cilekajana*? The chimney of the lamp is broken; now, how on earth did that happen? (2) to be done in what manner, with what result? *tisinaṭo bieāriṇa*, nea nādo *cilekaoa*? (3) to become like what? *mandi nādo cilekajana*? linlem, how is the cooking rice now? Crush some between thy fingers (to see whether it is soft).

Note (1) the idiom: *iduurg cileka banq cileka*: *Asāmdisum alom sena*, iduurg *cileka banq cileka*, do not go to Assam, who knows what that country is like! *kae jeloṭa mente hoṛoko andanjada*, iduurg *cileka banq cileka*, people think that he will not be condemned to jail, who knows how it will be! (2) the repetition of *cileka* for the purpose of expressing a doubt as to the way or manner in which smth. happened: *barapisa cilekucilekaiṭa bullena*, I had got drunk twice or three times, I do no more know exactly how.

cilekaci

Sometimes the repetition also means: all in all, in general, all round: *cilekacilekagana*? How are things getting on in general?

cileka ci conj. for instance, as an example, v. g.

cileka **enleka** correlatives: as so.

cilekan intrg. adj., denoting quality in entrd. to *cikan* which denotes kind: *cilekan urim kirinakaia*? What is the bullock like which thou hast bought?

cilekana df. intrg. prn., denoting inan. os., in entrd. to *cikan*: *cikan darum namtana*?—sarjomduru, what kind of tree dost thou want?—A salt tree; *cilekana*?—*khuh motoa*, of what quality or size?—A very thick one.

cilekani df. intrg. prn. denoting liv. bgs. and asking after quality, in entrd. to *cikan* which asks after kind: *Sinabogare cikankoko bogakoa*?—*sinko*, what kind of animals do (the Mundas) offer in honour of Singbonga?—Fowls; *cilekanko*?—*pundiko*, of what colour?—White ones.

cilekate intrg. adv., by what means? *cilekatem sena*?—*sadomte*, how wilt thou go?—On horseback.

cilna occurs only as second part of the jingle *palnacilna*.

cima poetical parallel of *oko*, occurs mainly in the compounds: *cimare*? Where? *cimate*? Whither? But the forms *cimaëre* and *cimaëte* are more frequent: *Okoreme atiaa citiri*? *Asakal cimaëreme gusam*? Where dost thou feed, partridge? Spurred jungle-fowl, where dost thou look for food?

cimi

cima, cimad, cimada Has. var. of *cilna*.

cimaë poetical parallel of *oko*, who? *Cimaë setetan, rampam salatan*? Who is arriving, that thou art picking the pulse grains?

cimi sbst., extent, limit, border. In Tamar district it is used instead of *axi*, the ridge of a rice field. Both in Nag. and in Has. it is neither used nor understood. In Buruma there is a ravine called *cimior*, a mango tree called *cimuli* and a banyan tree called *cimbart*, but nobody knows any more why they bear those names. The following derivatives are used by Missionaries:

cimbana adj., of inan. os., unlimited, endless, infinite; Pormesora *cimbana* pere, the infinite power of God.

cimbanglekan adj., immeasurable, indefinite, immense: *Agarajiko cimbang'ekan raj mna*, the English posses an immense empire. When used prdly., the *n* disappears: *ipil menako sirna cimbang'ekagea*, the starry heavens are indefinitely great.

cimbang'ela adj., absolutely infinite; *cimbangten* Pormesora *sêpâ*, the wisdom of the infinite God.

cimbangteni prnl. noun, One or the One who is absolutely infinite, i.e., God.

cimimena adj., of inan. os., limited: *cimimena* otedisum, the limited world.

cimimengten adj., of liv. bgs., of limited powers and abilities: *cimimengten* âtmako.

cimian

cimimantenj prnl. noun, a finite, limited liv. bg. : Pormosor *cimibangtenj*, abu horokodo *cimimeng-tenkoge*, God is an infinite being, but we men are finite.

cimiana, **cimin**, **cimina**, **cimingu**, **ciminua**, **cimig**, **cimiu**, **cimlra**, **cimluru**, **cimtura** intrg. adj, prn., etc., constructed like *cimua*, in the same meanings but interrogatively and never as postp. Moreover all these variants, excepting the three last, are used idmly. as advs. with or without the enclitic *ge* (1) to denote real excess in the action, when they modify a prd. in the f. ts. : haŋibasana jontuko Kal-katare menakoa, *ciminem* lela ? There are all kinds of animals in Calcutta (in the Zoological Gardens), how canst thou see so much ? i.e., more than one can look at : pura sãn nere mena, *ciminem* cika ? There is a lot of firewood here, more than thou canst use ; kane-kane kagajpe iditana, *cimipe* cikaca ? You come again and again to fetch paper, what will you do with so much ? It is more than you need. (2) to denote ironically excess in the opinion of others, when modifying a prd. in any other ts. : apiupun horoia lepeae metaletana, *cimiatge* pereakana ? He tells us that he will tackle any three or four of us, how strong is he ? i.e., he deems himself much stronger than he is. This excess may also be expressed by the same vars. used as adj. prds. : ne kami janaŋjanre, *ciminagea* ? If this work be per-

cimita

formed steadily, how much time will it take ? i.e., it will take less time than you think.

cimin, **cimina** vars. of *cimiana*.

cimindari, **cimindari** adv., as much as possible : *cimindaru* kajibujaŋ-kena mendo aña kaji kae jojomjana, I tried my best to make him understand but he did not 'eat' my words, i.e., he did not follow my advice. N. B. (1) When this adv. is used interrogatively modifying a prd. in the f. ts., it connotes idmly. that the action is more than one can possibly do : goŋa oraŋe talmasakana, mid horogae bugi jitenj, *cimindari* jogaŋka ? We are all sick in our family, only one man is all right, how can he nurse us all ? (2) When used ironically it may replace *cimua* in the idiomatic constructions described above under *cimua*. (3) It may also replace *cimua* in sentences expressing wonder : *cimindari* rasikajadpea, enanaŋtepe landatana ! How much pleasure you have ! You are laughing already for a long while ; *cimindarin* gga-kadte maŋa kam dapitana ! Under how small a load thou hast strained thy back !

cimingu, **ciminua** vars. of *cimiana*.

cimita, **cimita**, **cimitu**, **cimitu**, **cimta**, **cimta**, **cimtu**, **cimtu** I. intrg. adv., when ? at what time ? *cimlako* tebaa ?

II. adj., syn. of *cimlaru*, of what time ? Having happened when ? *cimlur* kaji nean upnatada ? alado kale torjada, when did that happen of which thou speakest ? We have

cimitani

no remembrance of it.

III. trs., to do smth. when? paucāṭbu *cimtaṛca*? When shall we hold the panchayat?

cimta-n, *cimtaṛ-en*, *cimtiṅ-n*, *cimtiṅ-en* rlx. v., to do smth. when? maṇḍi jomdōbu *cimtaṛena*, setanabu cibi tikinena?

cimta-g, *cimtaṛ-g*, *cimtiṅ-g*, *cimtiṅ-g* p. v., to happen when? To be done when? aṇḍa gojōsamaṇ *cimtaṛoa*? When will the time of my death arrive?

IV. *cimta* *imita*, *cimtaṛ* *imitaṛ*, *cimtiṅ* *imtiṅ*, *cimtiṅ* *imtiṅ* correl. adv., when ... then ... : *cimtae sena*, *imta apco senpe*, when he goes, do you go also. With *jaked* in each member, this correlation means : as long as ..., so long.

V. The repeated form *cimtaecimta*, *cimtaṛcimtaṛ*, etc., has a more extended or emphatic meaning : whenever, whensoever? *cimtaecimtae hiju*? kabu tāngia, God knows when he will come, let us not wait for him; nea kaji kale ituana *cimtaṛcimtaṛu* kajim uṇṇakada? We do not know about that, when did it happen? *cimtaecimtae sena*, *imtaimta apco senpe*, whenever he goes, do you go also.

cimitani, **cimtaṇi**, **cimituṇi**, **cimtiṅ**, **cimtiṅ**, **cimtiṅ** intrg. prn., the one referring to what time? It is used in or about circumstances in which different agents come or go or perform certain acts singly or in batches at more or less fixed intervals one after another : sobenko

cimta

kaream omeabaṇḍkoa?—aṇḍa cabaṇḍkoa;—*cimtaṛlon* omeaṇḍkoa?—silaṇko, hast thou given the ration of food to all?—I have not yet finished with all of them.—To whom (ltly., to those who came when?) hast thou given it?—To those who came first.

cimiṅ, **cimiuṇ** vars. of *cimtaṛ*.

cimpiaṇ, **cimpinaṇ**, **cimping**, **cimpinuaṇ**, **cimpiraṇ**, **cimpiruṇ**, **cimpiaṇ**, **cimpiaṇ** intrg. adj., prn., etc., constructed like *impiaṇ* in the same meanings but interrogatively and never as postp.

cimta, **cimtaṇ** vars. of *cimta*.

cimtiṅ Kera. var. of *cimtiṅ*.

cimtiṅ-cimtiṅ Kera. var. of *cimtiṅ*.

cimtiṅ var. of *cimtiṅ*.

cimtiṅ, **cimtiṅ** vars. of *cimtiṅ*.

cimtiṅ, **cimtiṅ** vars. of *cimtiṅ*.

cimta (II. Or. Sad. tong, nip-pers) I. subst., (1) the smaller blacksmith's tong which are held with one hand, in entrd. to *sanḍāsom*, the larger one's for the use of which both hands are required. (2) syn. of *janumpicg*, *janumuruṇcimta*, small pincers used to extract thorns from feet and hands, thorn extractors. This is an implement which nearly every Munda carries about him everywhere hanging to a string slung around his neck. Their work in field and forest renders it indispensable as they are always barefooted. (Pl. XX. 2).

II. trs., to seize or hold with the smaller kind of tong : pāl kotṭan-reko *cimtaṇa*. (2) to extract thorns

cimṭa

by means of small pincers. Note the idioms : (1) *karakomina sukena*, *hongandaree cimṭaḷina*, I introduced my hand in order to catch a crab, it caught my little finger in its pincers. (2) *miadmiadto alea simhonko kãu cimṭacabakedkoa*, a crow carried off in its beak one small chickens the one after the other. (3) *en jata toihkeate kamtebaaina*, *cimṭakeate omainame*, if thou holdest that stick folding thy palm around it, thou wilt not be able to reach it on to me, hold its extremity with two fingers only and give it to me that way.

cimṭa-n rlx. v. to use a thorn extractor on one's own body : *janum sarsarte kã pieagaredo cimṭanne*.

ci-p-imṭa repr. v., to catch each other with tongs : *baraṣkina pãkina repetana*, *eperaṣeperaḷokina cipiṃtakena*, two blacksmiths compete for the post of village blacksmith, whilst quarrelling they caught each other with their tongs.

cimṭa-2 p.v., (1) to be held with tongs : *miad pãl cimṭaakana*, or *miad hasaagarrea*. (2) to be extracted with small pincers.

ci-n-imṭa vrb. n., (1) the holding with tongs : *misa cinimṭadoc pocola*, *etã somte cimṭakedatec kotckeda*, the first time he took it up with the tongs, he let it drop, having taken it up a second time, he beat it. (2) the strength with which the tongs are used : *cinimṭac cimṭakja entara jilaĩ kecauterjma*, he caught him so forcibly with his tongs that his flesh at that spot was quite torn.

cina

cimṭi-pipiri (Sad. *cimṭi* ant, *pipir*, flying ant) sbst., collective noun for creeping and flying insects.

cimṭul, *cimṭul-rakab* Has. syn. of *pintulrakab* Nag. trs., to raise at one end smth. which is balanced, so that the other end sinks down to the ground, to tilt.

cimṭul-2, *cimṭulrakab-2* p.v., to be tilted, to be raised on one side whilst the other side goes down : *ladiakan gharice buransa tenekaḷ banoare cimṭulogea*, if there be not a prop at either end of a loaded cart, it is sure to tilt; *kũdra dũra dũ tũitũre subasa cinṭul'oa*, the lower end of the well pole rises whilst one draws water.

ci-n-imṭul vrb. n., the extent of tilting : *dũ tũitũre cinimṭule cimṭulkeda hupialekaga kã mulona*, in drawing water he tilted the pole in such a way that it was nearly vertical.

cina var. of *cinha*.

cina intrg. particle *ci* with the aff. *ni* of address to women : *senam cina kama?*

cina (H. *cinhã*, to know, to recognize) poetical parallel of *lel'*, to see : *Amka cinea cinia?* Will it be as if I saw thee?

ci-p-ina repr. v., (1) in songs, to see each other : *Cimackoregalina cipi-nago?* Where will we two meet again? (2) in ordinary conversation, like *lepel*, to recognize each other, to be acquainted with each other : *daparomj meiko cipiinjana*; *inkulole cipinaakana*.

cina-2 p.v., in songs; to be seen :

cina

Gatimedo nimin hoçogamaäre, **Gati-medo** kae lelo lelo. **Saagamedo** nimin bandijetere, **Saagamedo** kae *cinao cinao*. In this stormy weather, thy friend does not even show himself. In these dog days thy friend remains invisible.

cina syn. of *cikang*.

cina-badam var. of *cinia-badam*.

cinamente syn. of *cikanamente*.

cināri var. of *chināri*.

cinate syn. of *cikanqte*.

cín-bin var. of *chinbin*.

cincj var. of *cicj*.

cindaq p. v., used of the embryonic state of the young of birds or animals in the egg or in the womb. It would be improper to use it of the human embryo: *simjaromre hon cindaakana*; *cindaakan* *simjarom* tupulere barabari kã tambruboa, if you plunge a developed egg in water, it will not lie flat on the bottom; ne meromã läire hon *cindaakana*. It occurs also in the epd. *honcindaq*.

cinda var. of *cenda*.

cindaq sbst., a patch of jungle surrounded with open country.

cindaq-cindaq adv., of forest, in patches: *ale disumre bir cindaq-cindaq menã*, in our country there are jungles, but reduced to patches here and there.

cingaö var. of *chingaö*.

cinha Nag. **cina** Has. (II. Sad. *cinha*) I. sbst., a sign, a mark: ne boçore hasulenrã *cina* kã lelqtana, he does not look as if he had been sick.

II. trs., to mark, to make a sign on:

cinia-badam

ne piñie *cinhatape* kotekote paçri-gara ur lagatinaa.

cinha-n, *cina-n* rflx.v., to sign or mark oneself: *diku kuñiko arandia-kanaina mente sinduriteko cinhana*, Hindu women bear a red mark to show that they are married.

ci-p-unha, *ci-p-ina* repr.v., to mark each other.

cinha-q, *cina-q* p.v., to be or get marked: *bnako jãcqloge seledmisa-janre kã lelurumoa mente alkatãrate cinhajana*, the Igunny bags have been marked with coaltars so that they may be recognized if they get mixed with those of other people.

cini (II. Sad.) I. sbst., coarse crystallized sugar, in entrd. to *gur*, molasses obtained from the sugarcane.

II. adj., sweetened with sugar: *cini cãm nũa ci bulua cãm nũa*?

III. trs., (1) to make sugar: *cikanã-ko cinijada*? Of what do they make sugar? (2) to sweeten with sugar: *cãpe cinikeda eipe buluakeda*?

cini-n rflx.v., to cover oneself with sugar: ne hon *ciniñ jomkena*, goça laeoe *ciniñjina*.

cini-q p. v., to get sweetened with sugar: *cã kã ciniaakana*, *buluakaan-ga*.

cinigge adv., so that it becomes sweet: *cinigge lagaöeme*, *huria-huriam hernqjada*, put sugar enough to sweeten it, thou art strewing rather very little.

cini syn. of *cikanj*.

cinia-badam, **cina-badam** sbst., *Arachis hypogea*, Linn.; *Papilionaceae*,—the Ground-Nut, called

cinabadam in India because it is supposed to have been imported from China. The leaves are used as a potherb.

cini-buṭa, **cini sakam**, syn. of *gūṛuara*, *koṛa*, *malukama*; *merom-medara*, *pirinadukam*, *olekantara* sbst, *Scoparia dulcis*, Linn.; *Scrophulariaceae*, a common, erect, branched, perennial herb with small, white flowers and sweet leaves which are eaten raw by children, and sometimes used as a potherb.

cinigi (cfr. *cunicuni*) used only by little children as aly and aly noun, small: *cinigi* cêčkô gočhîa.

cinta (II. Sad) sbst, thought: nī begar *cintaren* hon, this is a thoughtless child.

cīṇ IIo, (Or. *heṇḡheṇḡnā*) also used by little children elsewhere, intrs., (1) of horses, to neigh: sadom *cīṇjuda*. (2) of kites, to screech: kuṛiḍ *cīṇjuda*.

cīṇ-con syn. of *cieč*.

cīṇgiḍ (Or. *cīṇḡnā*, to pinch slightly or make a mark on the skin by pressure) I. sbst., a red spot on the skin: en *cīṇgiḍrege* ranu lagaō-tam ente amagā tihisu cīṇāōa.

II. trs, to cause the skin to become red, to make the blood gather and appear under the skin: tabiṛitabiṛite mačominā *cīṇgiḍkîa*.

ci-p-iṇgiḍ repr. v., to cause a redness of each other's skin: tikiṇ sapahkena jôrte, *cip-iṇgiḍjanakiṇ* (or *n ačomkiṇ cipiṇgiḍjana*).

cīṇgiḍ-ḡ p. v., to be red from the blood under the skin, to have a rosy skin, to blush: Belaṭi hoṛoko purate

mačomko *cīṇgiḍkanna*, mačom ka *cīṇgiḍakunkodo* morōsogeko lelōi, many Europeans have a rosy skin, those who are not rosy look pale; giute, kiste in'a mačom meḡmāṛre *cīṇgiḍakanna*, he blushes with shame, he is red with anger.

cīṇgiḍge adv., so as to cause redness of the skin: *cīṇgiḍgee* tabriḷi.

cīṇḡṛi, **cīṇḡṛi** (II. *cīṇḡṛi*; Sad. *cīṇḡṛi*) sbst., syn. of *juti wa*, the ordinary shrimp or prawn.

cīṇḡṛi miṇḡṛi, **cīṇḡṛi-miṇḡṛi**, Cfr. *cīṇḡṛi*, *miṇḡṛi* and *cīṇḡṛi-miṇḡṛi*, adverbial jingie descriptive of the impression produced by the sight of a number of living beings restlessly and promiscuously running and moving about always on the same more or less limited spot, as, v. g., ants on their hill when disturbed. It seems to be used by preference of smaller animals and fish and insects: iehaiko *cīṇḡṛimiṇḡṛin* dareko leḡtana; iskullhonko burukuṭiṛe *cīṇḡṛimiṇḡṛi-tanko* inuntana.

cīṇ-goro-goro (Sad; Or. *cenkhô-johâr*) I. sbst., the screech of a kite. II. intrs, of the kite, to screech; kuṛiḍ *cīṇ-gorogorojuda*.

cīṇ-gorogoro-n rflx. v., same meaning. *cīṇ-gorogorolan* adv., with *ra*, same meaning: kuṛiḍ *cīṇ-gorogorolane* rajada.

cīṇ-hêhê-hêhê (Sad; II. *hin-hinānā*, to neigh; Or. *cīṇkhinā*, to shout, of animals) I. sbst., the neighing of a horse.

II. intrs., to neigh: sadom *cīṇ-hêhêhêjuda*.

cipa

cīq̄hēhēhēhē-n rlx. v., to neigh.
cīhēhēhēhētan adv., with *rg.* to
 neigh: sadom *cīq̄hēhēhēhētane*
rajula.

cipa (H. *cāmpnū*; Sad. *cipek*; Or.
cipācipā nannū) I. sbst., may be used
 in-lead of *cīnpi*.

II. trs., to squeeze out, to press out
 the liquid contained in smth.: *ili*
cipaēpe; lumakin lija *cipikad*
tasitam; jumbirarasi *cipikad*
bulunlere sbila; uli moare *cipit-*
taipe, squeeze out the juice of a
 mango into his mouth; lijaṅa b̄ree
cipitq̄nā, he squeezed out the water
 from his cloth on to my head.

cipa-n rlx. v., to squeeze smth. into
 one's mouth or on to one's body:
 moare n̄iml urasi *cipanjana*.

cī-p-īpā repr. v., to squeeze out smth.
 into each other's mouth or on to
 each other's body: moare ulirasikina
cīpīpakena.

cipa-g p. v., to be squeezed out:
ili nāge cipagana.

cī-n-īpa vib n., (1) the amount of
 squeezing out: *cīnīpako cīpakeda*,
nunūkoge hūn̄jana, they squeezed
 out so much beer that the drinkers
 were too few (to drink it all). (2) the
 result of the squeezing or the liquid
 squeezed out: *misa cīnīpado haṅa-*
cabajana, *oroḡeko cīpījida*, the rice-
 beer obtained in the first squeezing
 has all been dealt out, they are
 squeezing out more; *nea okoḡa*
cīnīpa? Of whose squeezing is this?

cipa used in Tamar as var. of *cīpi*.

cipaī var. of *cīpi*.

cipa-ili sbst., rice-beer squeezed
 out from the dregs, in entrd. to

cipi

cīq̄t'i, rice-beer simply poured off
 from the dregs.

cipi, cipa, cipaī, cīpīni (Sad. *cipi*;
 Or. *chippī*) I. sbst., a small or
 middle-sized brass bowl used to
 eat rice or curry or to drink (Pl.
 XXV, (1). The ordinary *cipi* is
 thick-rimmed and thin-bottomed;
 another, more common among the
 Oraons and called *waq̄cipi*, is thin-
 rimmed and thick-bottomed; a third
 one is more broadly open and is
 called *latar̄cipi*, because it is com-
 monly used in Tamar (*latar-disum*).

II. trs., (1) to make a *cipi*: *cīn̄ar̄ko*
cīpījida? Of what do they make
 bowls? (2) in connection with a nl,
 to give so many bowlfuls: *iliko*
mod̄cipik̄nā, they gave me one bowl-
 ful of rice-beer.

cipi-n rlx. v., in connection with a
 nl, to eat or drink so many bowl-
 fuls: *setare ilī mod̄cipin̄jana*, *cikate*
kac buloa?

cipi-o p. v., of bowls, to be made of
 such or such a material: *pital̄ra*
cīpīqtana, bowls are made of brass.

cipiḡ (See under *cipa*; Sad. *cipir*)
 Cfr. *cepoḡ*, *cepoḡ*, I adj. (1) of seeds
 and pods flat from misformation.
 These seeds or pods are empty or
 nearly so: *cipid̄ rāpi*, *cipid̄ rambra*,
cipid̄ har̄ḡ, *cipid̄ laba*. Also used
 as adj. noun: *ne kak̄iruc̄ipid̄ko*
giṛitam, *kā om̄n̄a*; *atar̄lere cīpid̄ko*
ur̄n̄n̄a. (2) with *med̄*, an eye of
 which all the liquid has flown out
 and which has become quite flat, an
 empty eye.

II. trs. caus., to cause to become flat
 and empty: *caḡako babako cīpid̄keda*;

cipid

the paddy bugs have caused the emptiness of the grains; ne putam mliko *cipitukūi* eiko tukuikē-salakia? Have they emptied the eyes of this dove or have they sewn its eyelids? Occurs also in the cpd. *nuucipid*, to dry up the mother's breasts: honko *nuucipidūi*.

cipid-ea rlx. v, with *med*, to empty one's own eyes: motūte okoe mede *cipidena*?

cipid-g p. v., to lose its juice otherwise than by being squeezed, and so become flat and empty: baba cačako cipekēda, putage baba *cipid-jau*, the green bugs have sucked out the juice of the paddy grains, many grains are flat and empty: koeekoe karelo dekedembel tačar jōjūre jau *cipidōi*, if a cucumber is curved or strangled in shape, its seeds will be empty; med suite sobolere pušiga onto *cipiduterōi*, if you puncture the eye with a needle, the humour will flow out and the eye will become quite flat and empty; bupinkoŋ toŋ *cipidōi*, (or lanaga), the breasts of old women become empty and flat, or become flat like the legume of the *lam* creeper. *ci-n-cipid* vrb. n, (1) the amount of flat, empty seeds or pods: *cinipid* cipiljana alaŋ rāpi, goŋa goŋare bar teōŋa jauŋena, so many pods of our pigeon-peas grew empty that out of the whole field we got only two seer measures of seeds. (2) the flatness produced, the empty grains, seeds or pods: neado cačakoŋ *cinipid*, the paddy bugs are responsible for this emptiness of the grains.

cipud

cipini var. of *cipi*.

cipud I. subst, (1) occurs in the expression *mod cipud*, a fistful: *ci! mod cipudo* kim omiŋa? (2) used by poor people, a small rice-bale, a small pulse-bale.

II. trs., (1) to close one's hand so that the fingertips actually touch the palm of the hand. This may be done either by the empty hand or by a hand containing something. *Atiq* means, to keep one's hand entirely open with the fingers joined and stretched out straight, whereas *kū* denotes a middle position of the hand between *cipud* and *atiq*, to keep one's hand open but so that the joined fingers are raised half ways: *cipudlem* or *ti cipudlem* close thy hand; *amarvōkink* tiko *cipudei*, people who are dying twitch their hands (2) to take a closed handful, to take by handfuls: hupūia honko ciŋi *cipudirikōŋe*, he allowed the very small children to take sugar by the fistful. (3) with inserted ind. o., to enclose smth. in some kind of wrapper for the commodity of a child who could not otherwise keep it in its hand: jōn sakamre *cipudaiŋe*, ne hon kao cipudituana. (1) fig., of poor people to put in a small bale containing only from 4 to 10 seers: *ciminuapo cipudkēti* niŋuado?—goŋa baria, loŋoŋa apia, how many small bales have you made this year?—Two with the produce of our high field, and three with the produce of our low field.

III. intrs., of poor people, to make

cipud-ḍumanā

cira

up a bale of rice or pulse : *cimianape cipudakada niulanā* ?

cipud-en rlx. v., to close one's hand : *tī cipudenme*.

cipud-ḡ p. v., (1) to have one's hands closed by an abnormal contraction of the muscles : *tī cipud-jua*, cañlijua idiḡe okoniḡ kiḡite n-ka hobajana, his hands are shut convulsively ; take rice grains to the soothsayer and find out whether a spirit or a witch is the cause of this. (2) of the rice of a poor man, to be bled. (3) of the bale of a poor man, to be made : *miad bāri cipudakanataleg*.

en-cipud vrb. n., the extent to which the hand is kept closed : *ne lion med canae ciniia omia*, *cirapule* *cipudkela* *tirege da abajana*, I gave this boy a spoonful of sugar he clutched it in his hand so long that it melted.

cipud-baba sbst., the baled rice of a poor man : *cipudbabado e cabakeda*, *tisagapale* *basatana*.

cipud-ḍumanā I sbst., (1) a handful. (2) a small bundle, a parcel. (3) a very small rice bale containing from 1 to 10 seus.

II tr., to shape smth. in the form of a ball by compressing it in the hollow of one's hand : *dumbaladko* *cipudḍumanāva*, round cakes of bread are made by compression in the hollow of one hand : *kalyre jilu bar tite* *cipudḍumanākeatve* *idiḡa*, he carried off the meat in a leaf late pressing it between his two hands.

cipudḍumanā-ḡ p. v., to be shaped in the form of a ball by compression

in the hollow of one hand.

cipud-rapud trs., to break smth. by compressing it in the closed palm of one's hand : *simjaro ne* *cipudrapudkeda*.

cipudrapud-ḡ p. v., to be broken that way : *baria simjarom* *cipudrapudjana*, *miaddo* *tabarapudjana*.

cipur, *cipurud* occurs in the cpd. *cēḡcipurud*.

cira (Sd. II *cīraā*) I. sbst., (1) longitudinal stripes : *barunua doḡare idauy baria ei apia* *cira mena*, I do not know whether it is two or three longitudinal stripes the bull-frog has on its back. (2) the way of the saw, i.e., the cut made by a saw : *lagiḡakan* *cirakin* *hidgiḡitada*, the two sawyers have sawn and thrown away the cut, i.e., the part in which the saw did not cut straight. (3) the narrow strip of unploughed land which serves as boundary between two high fields or between two rice fields which are on the same level, in contrd. to *ari*, a ridge which serves as boundary to terraced fields. The *cira* is from a few inches to 1½ foot broad : *cirare* *dohari* *roatam*. (4) a high field with well defined boundary lines, in contrd. to *ari*, a low, terraced field : *medbar* *cira* *menat. iḡa*. (5) a narrow unploughed line between two furrows : *cirare* *miḡ načal* *harrūralem*. (6) a narrow line omitted between two passages of the levelling plank : *kara ačarte alope* *tegaidiḡa*, *cirakoge* *sida* *sahkḡka*, do not press down the levelling plank further on but pass first over

the omitted strips. (7) syn. of *cirmaḍ*, a strip of jungle between two fields, the strip being narrower than the fields: *baran goṛakadṭa-kirare burusanagako taikena, sigoḡ-jana, cirare bāri nādo sareakana*, on the spot where both fields were cleared there were wild yams, they have been rooted up by the ploughing, now there are left only on the strip between the two fields. (8) in *Has.*, a defective line in the weaving where the threads are crowded or too far apart. N. B. The parting line of the hair is not called *cira*, but *sindurihora*.

II. trs., (1) to make any of the *ciras* just described. (2) to draw the line which parts the hair: *hon mulire ciratume, saeredo kā*, part the hair of the child in the middle, not on the side.

cira-n rflx. v., syn. of *paṛan, sinū-rin*, to comb one's hair with a parting line: *nakintanre okonjido (mulireko cirana, okonjido saere*.

ci-pira repr. v., to comb each other's hair with a parting line: *en danḡpikina ūḡkina cipiralana*.

cira-g p. v., meanings corresponding to the trs.

cira (Sad.) syn. of *nathi*, sbst., a length of thread which is the seventh part of a *pāri*. There are five *pāris* in the skein which is called *toah, naḡgoli* or *muḡhā*.

cira-cira I. adj., (1) of plants which have grown in uneven lines: *ciracira bāko paṭuḡkaḍ roapintar-tape*, having uprooted those flower-

plants which have come out in uneven lines, plant them out at proper distances. (2) of cloth which in places is too closely or too loosely woven: *jaṭuḡaṭu lija kirinaṡape, ciracira lija aloṭe anit*, buy for me a thick-threaded, closely woven cloth, do not bring me one with unevenly woven lines.

II. trs., (1) to plough leaving narrow unploughed lines (narrower than the furrows) between the furrows: *siṭiako sekar sikenā, goṭa goṛako ciracirakeda*. (2) to plant in parallel lines: *roatanre aluko ciraciraḍa*. (3) to sow in lines of uneven thickness or with empty lines: *ṭamuṭi hoṛole herrikatṭia goṭa goṛae ciracirakeda*. (4) to leave unlevelled lines between the passages of the levelling plank: *kira kā itunlekupa ciracirajuda, sah-rūṛaṭpe*. (5) to make thick or thin lines in waving, either lengthwise or crosswise: *no paṛiḡ naḡḡee tenituntina, lija ciracirakeda* (or *horahorakeda*). (6) to mark with longitudinal, parallel running lines or stripes.

ciracira-g p. v., used in all the meanings corresponding to those of the trs.: *siṭantanre purago ciracirajana enamente tsaḡko kā paṭuḡcabajina; ne goṛare rāṛi ciracirajana; karatanre ciracirajana; lija ciracirajana*.

ciracira, ciracirage adv., used in all the meanings corresponding to those of the trs.: *siṛḡtanre ciracira siṛeo baiua, rūṛajare oṛḡ tekeṛaḡjaro sahḡipḡ lagatina*, in the first plough-

ing one may leave narrow lines between the furrows, but in the second and third ploughing it is necessary to drive the plough close beside the former furrow; *alu ciracirako* roača; *rāpi ciracirige* omonakana, hortanrejā enkalena; *tuŋu ciracirae* onolakana, the palm-squirrel is marked with longitudinal stripes (on its back).

ciracira, *ciracirate* adv., along the unploughed boundary strips between the fields: *ciracirate* senemo.

ciracirare adv., in or along the line into which plants have come out or have been planted; *ciracirakore* adv., in or along such lines: *ciracirare* omonjan heŋeŋo surgunjaŋe jākakana eŋataraŋo oteroge nārijana, along the line where the surgunja has come out the *hong* has climbed on the *surgunja* stems, elsewhere it creeps on the ground.

ciraciraan adj., syn. of *ciracira*.

ciraciraange adv., syn. of *ciracira*.

ciraconŋo (Snl. *ciracōt*, *ciracota*;

II. *cirā*, to rend) trs., (1) to tear or rend a prey contending with each other, as vultures, wolves, wild dogs: *taniko miaq meromko ciracontokja*. (2) fig., to get money, out of someone, severally and unequally: *iril ganda paesa taikena, liŋiŋimbiriko ciracontokjāna*, I had 8 annas, all the children were at me and got it out of me, some more, some less. *ciraconto-g* p. v., (1) to be torn to pieces by carnivorous animals: *tanikoq mocare tojan merom ciracontogea*. (2) fig., to get all used up by people who take of it

in emulation: *moq ganduraŋa tumaku taikena, ili nūtare upmalenei soben ciracontojana*.

ciracontotan adv., modifying *rika* or *rikoq*, same meaning as the trs. and the p. v.: *taniko miaq merom ciracontotanko rikakja*; *miaq merom ciracontotane rikajana*.

ciramboroē intrs., is used in songs instead of *cilumcoloē* to describe by imitation, the call of the *suriam* bird: *Jepesangi teŋalena, reŋkodoko rōrōō*; *jargida puraōlena, suriamko ciramboroē*. The hot season is there, the *ciendis* call *rōōōō*; the rainy season is over, the *suriam* birds call *ciramboroē*.

ci biraō (Or. *cirbiriraō*, to be slightly pungent, to titillate the palate; Ssl. *cirbirack*) syn. of *cirbiri*, as referring to a burning or tickling sensation.

cirbiri syn. of *bocotupupi*.

circiŋi Nag. (Ssl.; Or. *circiŋi*, armed with prickles) syn. of *siturkaŋ* Has. sbst., *Achyranthes aspera*, Linn.; *Amaranthaceae*,—a troublesome weed of roadsides and waste places, with opposite, elliptic, obtuse leaves, small flowers surrounded by spinescent bracteoles, and deflexed on a rigid, linear spike; these bracteoles, in seed as well as in flower, stick to the skin and to the clothes. The leaves when young are used as a potherb. The blue-flowered *maraq circiŋi*, so called because its flower-spike somewhat resembles that of *circiŋi*, is *Stachytarpheta indica*, Vahl; *Verbenaceae*.

circiŋiaq contrary of *dopoŋopo*,

ciciŭi-tasaŭ

cirgal

I. abs. n., of birds, slenderness, as, v. g., the slenderness of a wagtail: *ciciŭiaŭ* leŭto ne eŭrŭ kae kiriakanako menjuda, when they notice the slenderness of a bird, people say that it has not become fat.

II. adj., slim, slender, (1) of birds: *ciciŭiaŭ* simko goŭkja. Also used as adj. noun: nŭ ōkoŭ *ciciŭiaŭ*? (2) fig., of women: *ciciŭiaŭ* daagiri.

ciciŭiaŭ-p p. v., to become, to grow, slender: ne sim purageo *ciciŭiadakana*.

ciciŭi-tasaŭ sbst., syn. of *chināri-tasaŭ*.

cirgal I. abs. n., carefulness, cautiousness, prudence: ne hoŭa monre maha kiti heapiŭo ŭandelenŭ *cirgal* menagea, niulanado musinao kae heapijadi, he is even now cautious never to let his bullocks graze on cultivated land, remembering how last year he was fined for it.

II. adj., prudent, careful, cautious: *cirgal* eŭrŭ tisaŭdoina juraŭsan-jokŭtja, I succeeded to-day in catching with birdlime a bird which was shy of the traps; *cirgal* hoŭoko nekan lasapandare kako ŭorikana, people who are prudent do not let themselves get embroiled in such unmerited accusations.

III. trs., to beware of smb. or smth., to be on one's guard against smb. or smth.: en hoŭo *cirgalipe* bedapeao karedo; kerketa aŭa kae *cirgalla* tisaŭ, enates ŭojana.

Note the idiom: Hanjedberare alea kupulko menagea mentea aŭuma

kada, mendo kaita *cirgalakadkou*, I have heard that we have relations living at Hanjedbera, but I do not know them, I made no further inquiries about them.

IV. trs. caus., to render careful, prudent, cautious: neren marako bandukteko *cirgalkedkwa*, enamento heŭa atia kako uŭunaŭ, they have frightened the peacocks with their guns, that is why they do no more come this way now in search of food.

V. intrs., to be careful, to be mindful, to beware, to be wary, to be shy: *cirgalme*; *cirgalakampe* or *cirgalakin* tainpe; birren marako erageko *cirgala*.

cirgal-en rflx. v., to take care, to be wary, prudent, iminaŭsa dandejairo kae *cirgalena*, even after so many fines he does not take care; kumburukoŭ kaji aŭunbaraŭtanreo ne hoŭo kae *cirgalena*, oarikorego poŭonkoe dŭgiriŭikidi, even after having heard that there are cases of theft, he does not take any precautions, he leaves his rice bales in his verandah. (2) to take care of one's own person, to pay attention to the personal danger one runs: purageo buljana, maŭaraŭa botoe lutanreo kae *cirgalenjuna*.

ci-p-irgal repr. v., to beware of each other, to be on their guard against each other: nŭdoko *cipirgalakana*, kako bepedadaria. Note the idiom: Medsoboren Dŭrŭsarloben *cipirgalakana* ei kŭ? Art thou and Darasar of Medsob, both aware that you are relations?

cirgal

cirgal-*o* p. v., to be male wary, shy, cautious, watchful : ne guturen putamko bandukteko *cirgalukana*, the doves in this scrub-jungle have been put on their guard by the use of the gun.

ci-n-irgal vrb. n., (1) the amount of watchfulness : *cinirgulle* *cirgalked*-*koa*, miado bařasi kako huaca, we have put the fishes so much on their guard, that there is not a single one that bites. (2) the watchfulness which has been caused: *misa cinirgal-doko* *riřinala*, *tisiřagapa* *ořoko* *cirgalruarřtana*, they have forgotten the first time they were put on their guard, nowadays they are becoming wary again

cirgalan participle of which the d. o. must be expressed, who has become wary, watchful : *ařa cirgalan* *cêrê nre* *cilekatee* *duba* ; *nekana* *cirgalan* *hořoko*, people who are on their guard against such things.

cirgalte adv., with care, prudently, watchfully : *cirgalte* *seneme* *oko* *janumkojâm* *namtage*, walk heedfully, thou mightest step on some thorn.

cirgalakange, *cirgalange*, *cirga'ge*, *cirgalte* adv., with *tain*, to remain on one's guard, on the alert, on the look-out : *cirgalge* *tainpe* *kumbârukumbâruřtana*, be on your guard : thefts are rife.

VI. Occurs in epds. the first member of which expresses the thing about which watchfulness, caution, guardedness is kept : *ařacirgal*, *bandukcirgal*, *řandecirgal*, *erař-cirgal*, *řotecirgal*, etc.

ciriař

ciri, *ciru* (Or. *chiri* ; Sad. *ciri*, *cir*) sbst., the spurs on birds' legs : ne *simâ* *ciri* *aři* *gojaoa*, *kao* *mataakana*, the spurs of this cock are not yet sharp, it is not full-grown.

ciri-o p. v., of birds, to get spurs : *ciriakanie*.

ciri syn. of *boro* in songs and tales, I. sbst., fear, dread : *Bera-cureu* *cirite* *nojortunega*, (the *aera* fish) flies in fear of the fruit of the *Casaria* tree which grows in the valleys.

II. intrs., to fear : *Janumbakiri*, *mâina*, *kâcin* *cirite* ? Dost thou not fear, O girl, the thorny hedge ?

III. It occurs in the jingle *boro-ciri*.

ciriař (Or. *chirya'ânâ* ; Sad. *ciraek*) I. sbst., the way a drop of oil spreads : *setařa* *raadare* *sunum* *řipakeři* *ciriař* *lette* *buřdiko* *dukuko* *picaăa*, *dêôřiko* *dâreoko* *picaăa*, native medicine men find out what ails a man by observing how a drop of oil spreads on the surface of the water he made in the morning ; witch-finders even divine in the same way by what sacrifice he will get cured.

II. trs., (1) syn. of *pasărař*, to scatter smth. about, v.g., grains whilst sowing : *dulburuakan* *baba* *ciriařlape* ; *tařatanleka* *guřulu* *alom* *herea*, *sobensâ* *ciriařăme*, do not sow the millet as if plumping down the seeds, throw them about evenly, in all directions. (2) to reduce a swelling or cure a sprain (by dispersing the blood which has

cīria-pitia

gathered ther.) either by shampooing, hot fomentations or application of some medicine. When it is intended to specify the manner in which the swelling is reduced, the epds. *utircirĩa* and *loloecirĩa* and the phrase: *ranule cirĩa* are used: *loṭog utircirĩaḍlaimē* (3) to spread out, v.g., a drop of oil, by dropping it on the surface of a liquid

cirĩa-n rflx. v., (1) to scatter all out, to go individually or in small groups in various directions: *uriko goṭa burur ko cirĩantana*. (2) to reduce a swelling or sprain on one's own body.

cirĩa-q p.v., to be scattered, to be spread out: *ibilre tasiare kā rōṛa mente baba goṭa kolom cirĩajana* (2) of swellings or sprains, to be reduced: *mōakaure lololere maṭom cirĩaḍa*, *sir loṭoṭakure itirte cirĩaḍa*, the blood in a swelling is dispersed by hot fomentations, a sprained muscle is spread out by shampooing. (3) to spread on the surface: *sunun dare tipalere cirĩaḍa*.

cīria-pitia, cīriṭ-pitiṭ (Sad. *ciringhiling*) syn. of *cuniamunia* and *luṭimbiṛi*, collective n., all the children below 12-13 years: *cīriapitia sobene sutuaṇḍkoṛ*, he has brought with him all his young children.

cīriapitulan adv., all young children together, in a group of young children only: *cīriapitulan ko senṭjana*.

cīri-biri 1^o var. of *cederehedere*, speckled. 3^o var. of *cerebere*, to

cīriḍ-cīriḍ

chatter. 3^o var. of *cerebere*, used in songs of a mixture of bright colours. 4^o diminutive of *carcaraḍ*, I. sbst., a biting or slightly burning sensation: *sunumte gaḍ cīribir ja ina takena, ti dareṇ tupuleḍei cīribiri baṇjana*, the biting sensation produced by the oil in the sore of my hand disappeared when I bathed my hand.

II. trs. caus., to cause in smb. the production of a biting sensation: *ne hon gaḍkore sunum gosṭepo cīribiriḥiṇa*, enateṇ ṛatana.

III. intrs. prsl. or imprsl., to have or feel a biting sensation *gaḍ cīribitana*. (2) syn. of *ruṭam*, to tickle: *kaṭa cīribiriḥiṇa*, my foot tickles; *tīṇa cīribiritana*, my hand tickles. *cīribiri-n* rflx. v., to cause in oneself the production of a biting sensation or of the tickling of hands or feet: *poṭaakantare manisunumia gosṭala, cīribiriḥiṇa—moṭaitem cīribiritana kā ituanleka*.

cīribiri-q p.v., same meaning as intrs.: *ūr poṭabipakantare manisunum lagaḍlere cīribirioa*.

cīribunge, cīribiritan adv., modifying *aṭkar, aṭkarq*, same meanings as intrs.: *gaḍ cīribirige aṭkarjaṇa*; *ti cīribircīribiritan aṭkarṭana*.

cīriḍ-cīriḍ (Sad.) I. sbst., a smarting, sharp pain of some duration: *muṭ huṇḍiṛa cīriḍcīriḍ menagea*.

II. adj., with *hasu*, same meaning: *cīriḍcīriḍ hasu cilkate hokaca?*

III. intrs. imprsl., to feel a smarting, sharp pain: *cīriḍcīriḍjaṇa*.

cīriḍcīriḍtan, cīriḍleka adv., modi-

ciripi

fying *hasu*: haraḍ muika hualere *ciripela* hasua, when the "pungent ants" bite, it causes a smarting pain.

ciripken adv., used of a similar but momentary pain: tumbuli *ciripkene* turukina, all at once a wasp stung me smartingly.

ciripi, cirpi sbst., a small silvery fish, about 2" or 2½" long. Occurs in songs as parallel to *aŕra*, another kind of small fish. See the song under *aŕra*.

cirkacandah I abs. n, boldness, forwardness, in woman: ne dan-gire hupia dintaxeto *cirkacandah* sirjaḍakana.

II. adj., used of a girl or woman, bold, forward, free in her way of acting: *cirkacandah* danagiŕi pŕt-kore jitrakore jā korakoe lella-ŕakotani, jāgeŕe landaaitana, a bold girl in the markets and fairs, ogles the men and simpers at them. Also used as adj. noun: nekan *cirkacandahkog* kā kujidaŕion, kā landaŕaoko landaŕa aḍ med pŕtkoreko pirkalbaraŕa, the demeanour of these bold girls cannot be described, it is excessive: they laugh even when there is no reason for laughing and in the markets their eyes rove everywhere.

cirkacandah-en, *cirkacandahbara-n* rflx. v., of girls and women, to demean themselves with too much boldness.

cirkacandahan adv., modifying *nihan*, same meaning as rflx. v.

cirka-lad var. of *chirkalad*.

ciribagid IIas. sbst., a small bulb-

cirr-cirr

ous herb so called. In Gangpur and Biru this name is given to *Cleome viscosa*. Linn; Capparidace, which elsewhere is called *murat carmaniyag*.

cirmaḍ I. sbst., a strip of jungle between two clearances, the strip being narrower than the clearances. *Cira* is used with the same meaning: ne *cirmaḍto* okoŕa? To whom belongs this strip of jungle?

II. trs, to leave such a strip when clearing the jungle for cultivation: *cirmaḍtape*, alope copatopbaŕa, leave a strip between, do not cut till the two clearances meet.

cirmaḍcirmaḍ adv., with *ma*, to clear jungle keeping one or several narrow strips: *cirmaḍcirmaḍe* make la.

cirpa Kera syn. of *coŕogog*.

cirpi var. of *ciripi*.

cirr-cirr I. sbst, imitative of one of the calls of *gera*, the eastern painted bush-quail: *gerakog cirrcirr* misalekam aŕumkada ei kã?

II. adj, with *ra*, same meaning: ne guŕure *gerakog cirrcirr ra* junaŕa aŕumjada, musialekaba dŕbosiŕe-koa, in this scrub jungle I always hear the bush-quails calling, let us one day go and catch them with a decoy bird.

III. intrs., of the bush-quail, to call: *gera cirrcirnjada*.

cirrcirr-en rflx. v., same meaning: miaḍ *gera* ne guŕure *cirrcirrena*, ḍaŕo kape ḍaŕa.

cirrcirrtan adv., modifying *ra*, same meaning.

cirrken adv., modifying *ra*, to call only once *cirr*.

ciru

cir-u var. of *ciri*, spurs of birds.

ciruh var. of *cereh*.

ciru-badi (Sad. *ceri-badhi*) the straps of leather tied around the earthenware body of the *dumar* drum.

ciru-guru sbst., a large rat which in summer feeds on the roots of *ciru* grass.

ciru-sim (Tam. *sinu*, small) sbst., the smallest variety of the barn door fowl.

ciru-tasad (Sad.; Or. *ciro*) sbst. Two thatch grasses and a fodder grass are called by this name: *hurua ciru*, *marar ciru* and *boagaciru*, which see.

ciria I. adj., (1) with *kaji* it means smut, filthy talk and is a syn. of *siri kaji*, *siribihi kaji*, *siribihi kaji*. In this meaning it is also used as adj. noun: *ciriate* alea lutur perejana, our ears were filled with filthy talk (more than we could stand); ne horoq moea *ciriatege* percakana, his mouth is full of smut; iskulre *ciria* banoa, there is no filthy talk among the pupils. (2) with *horo*, one who often talks smut.

II. trs., to insult smb. with filthy language: *ciriakehlleae*.

ciriaō (Or. *cirarnā*, to flare up) trs., to excite in smb. a sudden and great anger: ne buria okoe *ciriaō-tua*, jācējāctane rikantana? Who has brought this old woman to such a pitch of anger that she makes such a row?

ciriaō-n rflx. v., to excite oneself into a sudden and great anger: ne buria kā kajidaŋglekoe *ciriaōntana*,

cīrir

she gets into excessive fits of anger. *ci-p-irīāō* repr. v., to excite each other into a sudden fit of anger.

ciriaō-q p.v., to be excited to a high pitch of anger: *ciriaōoe*, jati enkan kākēkēge, he flares up in sudden fits of anger, it is his character to be so rowdy.

cīrih-cīrih I. sbst., imitative of of the chirping of sparrows: gororō-akoq *cīrih-cīrih* aiunglana.

II. adj., with *ra*, same meaning.

III. intrs., to chirp: gororō-ako *cīrih-cīrih* jada.

cīrihcīrih-en rflx. v., same meaning.

cīrihcīrih-q p. v., imprsl., of the chirping of sparrows, to be uttered.

III. adv., with or without the affxs. *ange*, *ge*, *gge*, *tan*, *tange*, also *cīrih-leka*, modifying *ra*, *rikan*.

cīrir (Or. *chernā*, to have a loose stool) I sbst., liquid excrements of birds projected to a distance or falling from on high: en riciq *cīrir* gurite jodlopetape, cover up with a coat of cowdung the dirt which the (tame) harrier has projected on the wall

II. trs., of birds, to project liquid excrements to a distance or let them fall from on high: mūno *cīrir-kīna*, a myna has dirtied me.

cīrir-en rflx. v., fig., of children, to dirty themselves: lāŋdul namakāia, ne hon kaŋaree *cīrirenjana*, this child has diarrhoea, it has dirtied its feet.

cīrir-q p. v., to get dirtied by birds: goŋa paēiri *cīrirecabaglana*, ne rici kosare hakaire baiua?

ci-n-irir vib. n., the amount of dirt projected: *ciniŋire* cīrikkeda

cîrkuḍ

(rici), barsiarege paeri pundiḡiri-jana.

cîrkuḍ, cuṛkuḍ, cuṛūk ḡḍ (Sḍ *cirkud*) trs., (1) of hares, dogs, goats, bullocks, horses, etc., to prick up the ears and turn them slightly forwards. The d. o. *lutur* is not always expressed: seti cin te aiumlæ *cuṛūkudakada*? What has the dog heard that it is keeping its ears erect? (2) fig., of men, to pay attention, to listen well: *lutur cuṛkud-eme*.

cîrkud-en, cuṛkud-en, cuṛūkud-en rflx. v., same meanings as trs.: *kulaḍ cîrkudentana*; *lutur cuṛkud-eme*.

cîrkud-ḡ, cuṛkud-ḡ, cuṛūkud-ḡ p. v., of the ears, to be erected, at attention, also figuratively: *uriḡ lutur cuṛūkudakana*; *amaḡ lutur kâ cuṛkudḡina*, thou dost not listen attentively. See the syn. *cuṛuḍ-cuṛuḍ*, which is also used adverbially.

citaḍ Nag. var. of *celaḍ* Nag.

cite poetical syn. of *cilekate*: *Citem aiumlḡ*? How didst thou hear him?

citi-biṇ sbst., *Bungarus arcuatus* (or *cocculcus*), the Indian Karait, a snake up to 4 feet long, generally 2 feet long, with erect poison-fang; often found in fields, huts, houses, book cases, ledges of windows, venetians. It is twice as venomous as the cobra. The head is small, hardly distinct from the neck, the skin of which is not dilatable. The upper parts are jet black; the lower parts white, throwing white arches over the black.

citîri

The first arch is generally an incomplete collar, the next three are simple; then they divide into pairs of which there are about thirty. This normal pattern is subject to variation; sometimes the arches remain single, and in one variety are incomplete. The Mundas distinguish eleven varieties, amongst which one is called *bucuenti*, and one particularly poisonous, *bartheiti*. But it is not sure how many are really varieties of the Indian karait. One at least is a perfectly harmless snake, the Lycodon or Wolf snake, *Lycodon aulicus*. This snake which is often found climbing the angle of the jamb of a door, or about dark places in godowns, has a distinct, depressed head, with flat spatulate snout and small black, beady eyes. It is 1-2 feet long. Its colour is chocolate brown with numerous white or yellowish cross-bands decussating laterally; the first forms a broad collar. The lower parts are very transparent white with interstitial flesh-colour. The coloration is variable in shade, in darker specimens it approaches that of a light-coloured karait. (See *Indian Snakes* by Edw. Nicholson).

citi-bitî, citicân, citir-bitîr var. of *chitibitî*.

citipîr-moca sbst., a nickname for a person with thin lips.

citir-bitîr var. of *chitibitî*.

citîri, citra, citri and in songs **citiria** (Sk. *titiri*; II. *titar*: Or. *titir, tetarî*) sbst., the Grey Partridge, *Orygornis pondicerianus*.

The black partridge is called *ḍambua citri* Has., *jambua citri* Nag. : Buru cetan *citiriakindo*, Nora latar asākalakina. There is couple of partridges on the top of the hill, there is a couple of spur fowls below the road. (Song).

Note the idiom : ne birre beṭe-kanko *citiriakana*, there are lots of partridges in this forest.

citiria (Sad. *ceira*) adj., naughty. Also poetical form of *citiri*.

citiri-garōa sbst., a partridge cage.

citiri-kaṭikaḍ sbst., a partridge trap. See *kaṭikaḍ*.

citra (Sk. II. *citral*; Sad) I. adj., spotted, piebald.

II. sbst., (1) the buck of the Spotted Deer, Axis maculatus, the hind of which is called *pusta*. (2) var. of *citiri*. (3) a servant.

citri var. of *citiri*.

citū sbst., dandruff.

citū-n p. v., to have dandruff : *citū-akanaiṭa mente ne ranute sipintane taikena*, saying : "I have dandruff" he was wetting his hair with this remedy.

citur sbst., *Plumbago zeylanica*, Linn.; *Plumbagineae*,—a rambling shrub with white flowers and vesicant root sap : *citurrēḍrea rasi gagaḍa*. There is also a *marai citur* which has not been identified.

ciṭa I. sbst., wrong suspicions, a false accusation : *kumbūpura ciṭarate eperana hobajana* ; *kumbūpura ciṭarate ne hoṛo lasapandae tṭjana*.

II. trs., to suspect wrongly of a fault, to accuse falsely : *nīge oikan-*

ape ciṭajia ? *jetana kae gunaakada. ci-p-iṭa* repr. v., to suspect or accuse each other (one or both wrongly) : *ciṭiṭalanakina*, *ijarlekiaro mundioa okoḍa kasur tana*, those two accuse each other, if they be cross-examined it will become clear who is guilty.

ciṭa-ḡ p. v., to be suspected or accused wrongly : *samasamaia ciṭaṭana*, *enkanako aiṇa kumureo kā hijulena*.

ci-n-iṭa vrb. n, (1) a false accusation : *misa ciniṭado biārlena, aṣarege uṇruṛjana*, orḍ *etā kajiree ciṭajina*, the trial about a first false accusation took place, the guilt fell back on the very accuser, now once more he accuses me falsely in another matter. (2) the number of false accusations : *ciniṭae ciṭakeḍkoa*, *goṭa ṭola hoṛoe cabantartaḍkoa*, he made so many false accusations, that he accused every man in the hamlet.

ciṭaḍ var. of *chitaḍ*.

ciṭārā (perhaps from II. *circiṛā*, peevish, fretful or *caṭorā*, an epicure)

I. abs. n., ill-humour, bad temper, crossness : *alo ciṭārā kale ituana*.

II. adj., (1) with *hoṛo*, ill-natured, bad tempered, cross. (2) with *kaji* or *kami*, inspired by bad temper or ill-nature.

III. trs., to treat harshly, to use ill, to bully : *ciṭārākiako*.

IV. intrs., to show ill-humour, to be cross : *ciṭārātanae*.

ciṭārā-n rflx. v., same meaning : *ciṭārāntanae*.

ci-p-iṭārā repr. v., to use each other ill, to be cross with each other.

ciŋārā-p p. v., to become ill-natured, to acquire the habit of bad temper : *ciŋārājanae*.

ci-n-iŋārā vrb. n., the amount of ill-humour shown : *ciniŋārāko ciŋārākja*, musinao suku jīt : *kac taindarijana*, they treated him so badly that he could not pass even one day contentedly.

ciŋi (II. *ciŋhi* ; Sad. *ciŋi* ; Or. *ciŋhi*) syn. of *olsakam*, sbst., a letter, a written message, a paper with hand-writing : Hasaburure miaŋ hon aŋjana, sobensate *ciŋi* dalaŋkedeko namuŋalja, on the Hasa fair a child was lost, having sent a message in all directions they found it back ; legisletib kaŋsilre okoe duboka mente sarkār kulikena, eute thanare *ciŋi* dalaŋjante Sarat Babu salajana, the Government asked who would be made to sit in the Legislative Council, then in (each) police station votes were cast (on slips of paper) and Babu Sarat was elected ; masūtarko kirinasagiakad ote hapatiŋare, okoe talare taŋka, okoe atomre meneŋ'kajiko gipiujana, enamente *ciŋiko* dalaŋkedei hanaŋinako namkeda, the schoolmasters, when they had to divide the land they had clubbed together to buy, felt shy to decide whose each parcel should be, therefore having thrown lots by means of names written on slips of paper, they settled the division that way ; sarkārāte aintare *ciŋi* tebaakana, I have received a letter from Government.

ciŋid I. sbst., a quick and lively *lasua* song and dance, in entrē. to

garua, a slow kind of *lasua* song and dance : miaŋ *ciŋid* durantam. Note the idiom : *ciŋidkom jagar-baratana*, thou art mixing useless things in thy speech.

II. intrs., (1) to sing a *ciŋid* : miaŋ *ciŋideme*. (2) with a pl. sbj., to sing or dance a *ciŋid* : eneterebu *ciŋidea* ci juritanrebu *ciŋidea* ?

ciŋid-p p. v., imprsl., of a *ciŋid*, to be sung or danced : apisa *ciŋidlena*.

ciŋikaŋ, **ciŋkaŋ** var. of *ciŋikaŋ*.

ciŋilana, **ciŋilana** Nag var. of *ciŋilana* Has. Nag.

ciŋu (Or. *ciŋhā*, of pulses and grains, still lacteous) syn. of *balz*, adj., unripe ; used of that stage in which the fruit is practically formed, but not so the seed : *ciŋu* jokoe goŋkedi. Also used as adj. noun : *ciŋuko* taŋrikaŋe pakārāko aŋ juromko godepe.

ciŋu-p p. v. Its pf. past ts is preferred to the predicative use of the adj : *ciŋuhangea*, aŋri pakārāoa, it does not yet begin to ripen.

ciŋule adv., modifying *jom*, to eat in an immature state : *ciŋuleko* jomkeda, kako pakārārikakeda.

ciula, **ciulana** (ltly., what day ?) I. intrg. adv. of time, when ? *ciulae* hijua ? N. B. *ciula kī* may be used categorically instead of *ciulaŋ kī*, never.

II. trs., to do smth. when ? no kamibu *ciulaŋu* ? When will we do this work ?

ciula-n rflx. v., to do smth. with or to oneself when ? kupulŋbu *ciulana* ? When will we go for a visit to our relatives ?

ciula-q p. v., to be done or to happen when? oṛa bairā enetē *ciulaoa*?

ciula banq ciula alternative intrg. adv. of time, when or when not? *miadl urija omamea mente gacaōdōe gacaōakana* (cflx.), okoe kajidaria *ciula banq ciulae* omaiña? He promised to give me a bullock, sure enough, but who can tell when he will give it and when not?

ciula-ciula, ciula-ciulare adv. of time, long before now, long after now: birte senakanko alope taṛgi-koa, mandi jomtaṛaēpe, *ciulaciulako* hijua, do not wait for those who went to the forest, eat now without them, it will be long before they come back; *ciulaciulare* topaakan takato kerakoo kirinakēḍkoa, he bought buffaloes with money he had buried long ago, in olden times. *ciulaciularq* (inan. o.), *ciulaciularen* (liv. bgs) adj., ancient, belonging to olden times: ne hoṛo *ciulaciularen* haṛam daṛagrae baintana, this very old man plays at being a youth.

ciulanj, ciularenj prn., one (liv. bg.) who refers to what time? api māren anayḡ haiko judajudako dōa-kana, *ciulakobu* utukoa, sida hulana-ko ci taōmuterko? The fish caught these three days have been kept separately; which ones shall we eat first? Those of the first day or those of the last?

ciulana var. of *ciula*.

ciulaō (ltly., even any day) adv., always: *ciulaō* pīttee sena.

ciulaō kā, ciulanaō kā adv., never, never once, never at all; *ciulaō* kae

hijua.

ciulare, ciulare syn. of *ciula*, when?

ciularq, ciularaq adj., (inan. o.) which refers to what time?

ciularen; ciularren adj., (liv. bg.) who refers to what time?

ciularenj, ciularrenj prn., the liv. bg. who refers to what time?

ciulate intrg. adv. of manner and time: how in so short a time? senkenaiṛa.—*Ciulatem* senkenaētem rūṛaakana? I went.—How, after having gone, canst thou have come back already? aminara-aminara kami buḡumukana, *ciulaterq* cikaṛa? So much work is ordered, how can I do it in so short a time? apeḡ busu somar hulana kolomrena lellā oṛḡ macao kā baiakan taikena, api mā biterre macare lelq-tana, *ciulatepe* cikabāakada?

ciur-datom syn. of *tubenayḡ, tuben-datom*, sbst., *Desmodium pulchellum*, Bth.; *Papilionaceae*,—a stout, erect shrub with trifoliolate leaves and small flowers in simple terminal racemes and each flower between two large, persistent bracts.

cîră-côrô I. adj., with *jagar*, imitative of the Uriya language according to the impression it makes on the Mundas. Also used as adj. noun of peop'e speaking Uriya: niku okosaṛen *cîrăcôrôko*?

II. intrs., to speak Uriya: *cîrăcôrôjadako, cîrăcôrôlanako*.

III. trs., to speak to smb. in Uriya: *cîrăcôrôkedleae*.

cîrăcôrôlan adv., modifying *jagar*, to speak Uriya.

cō I. subst., (1) a mask, (which may or may not be treated grammatically as a liv. bg.): dola, *cō* letlehuu, come, let us go and see the masks; hakanre *cōkoko* uruakoa, it is on the (eve of the) *haka* feast that they bring out the masks; *cōkoko* kirinkeda (or kirinakēdka), they have bought masks. (2) men masked for the dance. This dance, proper to Hindus, is called *cōnnu* or *cōssu*. II. trs., to put a mask on snb.: hakanreko *cōkōa*.

cō-n rflx. v., to mask oneself for the dance: gel horoko *cōjana*.

cō-p p. v., to get fitted with a mask, i.e. to take part in the masked dance: niulale *cōlana*.

cō-nō vrb. n., the number of men masked for the dance: *cōnō* e kēdka, racare soah kako sātana, there are so many men masked for the dance that they cannot all enter the courtyard.

cō (Sk. *cav*; cfr P. *cā*, such as, like) with one of the affixes *a*, *na*, *hale*, etc., syn. of *dan*, of course: kacim lelāia?—kāgē *cōa*, laia ta kena; okoe *cōa* kajilā?—hayannege *cōna* kajilā, ekolekam atakarjāda? Who said that?—It was thy husband. Who else dost thou think may have said it? Occurs also in songs with the same meaning: Enagam *cōa* lōtana, Nir māina, nirēme. Thy mother is burning, Run, O girl, run.

***cō** I. subst., kissing, habit of kissing: Hasadākore sunidiare *cō* banoa, Naguriredo mena, Hasadare *cō* cagaaqud honkor; es ar hobaa;

dangradangrikore sobentare *cō* banoa, in Hasada they do not kiss the parents-in-law of their child, but in Naguri they do; in Hasada there is kissing only between parents and children; there is nowhere kissing between youths and maidens. It is never used with the meaning of a kiss. Hence a letter written by a Munda never begins with a translation of the Hindi *cama pakuncē*; it begins with *joar* *lobagā* or *joar* *lobagā*, followed by the vocative of address.

II. trs., to kiss snb.: iduurg, honkōa dastur kine katiaria moareko *cō* a eikā maparandodo per chē per. I cannot tell whether there exists any custom of kissing children on the lips, but grown-ups kiss each other on the cheeks; sobakom *cō* dāi, mādūj eian bagōkja?—hagakimintaraia dā jutuā ka banoa, thou hast kissed all (but one), why dost thou leave that one out?—I may not touch the one I call younger brother's wife. *cō-n* rflx. v., to kiss one's hand at -mb.: Hasadaren buriako joajoado kiko copga mendo joarkeloge jorōōkan tiko *cōna*, married women in Hasada do not kiss each other on the cheeks but having saluted with joined hands they kiss their (own) joined hands. See *joar*. *cō-p* repr. v., to kiss each other: ciruēiruhanko *cōpatana*, they kiss each other with smacking lips.

cō-jo p.v., to be kissed: puragera *cōlen*.

cō-n vrb. n., the amount of kiss-

coq-cuŋ

gokeda, enaunte tisiagapadoc kaba'ubabajuda, he carried on his shoulder a very heavy tree, that is why these days he walks about as if his back were broken.

III. It may be affixed to appropriate prds.: *korameq*, to knock off with the blunt side of an axe.

coq-cuŋ I. adj., walking fast habitually: *coqcuŋ* horoko lolteko niku ei sendaria menlekam lelkoa, inkulqm senhorakre laga menako lagagirima mendo inku barabari kam sendaria, fast walkers do not appear such when you look at them, but if you go on a journey with them, they will tire you out and you will not be able to walk as fast as them. This adj. when used prdly., generally takes the form of the df. prst.: Sia horoko *coqcuŋtana*, Naguriko bndaḡbndaḡgea, Tamar-kodo tambaḡturaḡ, the people of Singbhum are fast walkers, those of Naguri are thick-waisted and short-dressed, those of Tamar are small-sized.

II. intrs., to walk fast: *purape coqcuŋjada*, maringepe.

coqcuŋ-n rflx. v., to walk fast: aminana kabu *coqcuŋna*, isu singi menḡribu tebaḡa, let us not walk so fast, there is much light of day left, it will not be late when we reach.

coqcuŋtan adv., modifying *sen*: *coq-cuŋtanko* senea.

coḡ-coḡ (Sad.) I. sbst., one of the calls of *hapu*, *kapuca*, the night-jar: *hapuḡ coḡcoḡ* aiunḡtana.

II. adj., with *ra*, same meaning.

coca

III. intrs., to call *coḡcoḡ*: *kapuca coḡcoḡjada*.

coḡcoḡ-en rflx. v., same meaning.

coḡcoḡtan adv., modifying *ra*, same meaning: *kapuca coḡcoḡtane* ratana.

cōḡ-cōḡ (Sad.) I. sbst., imitative of a sound made in sucking by babies: *hona coḡcoḡ* aiunḡtana.

II. adj., with *sari*, same meaning: *coḡcoḡ sari* aiunḡtana.

III. trs., to suck with a *coḡcoḡ* sound: *miaḡ hon* tore *coḡcoḡjada*.

cōḡcoḡ-en rflx. v., same meaning: *enuaḡtee cōḡcoḡbentana*.

cōḡcoḡ-o p v., of milk, to be sucked with that sound: *toi cōḡcoḡjina*.

cōḡcoḡtan adv., modifying *nunu*, uninterruptedly with that sound.

cōḡkencōḡken adv., interrupt dly with that same sound.

cōḡ-cōḡ I. sbst., one of the calls of *boco*, *pio*, the black-headed oriole: *kupulḡ sentanre bocoḡ coḡ* aiunḡte *kupulko jpartabua*, enako bicare, people think that if they hear, once only, this call of the oriole whilst thy go on a visit to relations, they are sure to find them at home.

II. adj., with *ra*, same meaning: *bocoḡ coḡcoḡ* ram aiunḡ ei?

III. intrs., of the oriole, to call *coḡcoḡ*: *boco cōḡcōḡjada*, *cōḡcoḡdlea*.

coḡcoḡ-en rflx. v., same meaning: *jomsare miaḡ boco cōḡcōḡbentan* taikena, *lenagasareo miaḡ*.

coḡcoḡtan adv., modifying *ra*, to utter that call uninterruptedly: *cōḡcōḡtane* rajada.

cōḡkencōḡken adv., the same with interruptions: *cōḡkencōḡkene* raleda.

coca Nag. syn. of *jugicēḡḡ*, *jojoḡ*.

bācēpē.

cocoboro Nag. (cfr. *charphar*) syn. of *rāsabāsa* Has. I. adj., with *bakarā*, pleasant talk. Also used as adj. noun: ne hoṛore *cocoboro* miado banoa.

II. trs., to talk pleasantly: *bakarāc cocoborokeda*; *cocoborokedleae*.

III. intrs., in the df. prst., to have the habit of talking pleasantly: *cocoborotanae*.

cocoboro-n rflx. v., to talk pleasantly: perako hilen dipli khūbe *cocoborontana*.

cocoboro-g p. v., (1) of talk to be made pleasant: *bakarā cocoborolena*. (2) of people, to be {spoken to pleasantly: *cocoborojanae*.

cocoboro, cocoborolan adv., modifying *bakarā, bakār*: *cocoboroe bakarā*.

cocoma-cucumi, cocombaõ I. sbst., the act of taking smb. by the nape of the neck and pushing him forward: nekan *cocomacucumi* kainā sukua, hokiēpe kāredo gopoḡ hobaoa.

II. trs., to take smb. by the nape of the neck and push him forward: cinamentope *cocomacucumikā*, bugilekate kācī hijua homa? Why did you bring him by the nape of the neck? He would surely have come without making any difficulty.

cocomacucumi-g, cocombaõ-g p. v., to be pushed forward by the nape of the neck: sipaikoḡ tite miad kumbūru *cocomacucumijana*.

cocomacucumitan adv., modifying *rika*, same meaning.

cocomacucumi-ader, cocombaõ-ader trs., to push smb. in by the nape of the neck. Also used in

the p. v.

cocomacucumi-au, cocombaõ-au trs., to bring smb. pushing him by the nape of the neck. Also used in the p. v.

cocomacucumi-idi, cocombaõ-idi trs., to carry smb. off pushing him by the nape of the neck. Also used in the p. v.

cocomacucumi-uṛuṛ, cocombaõ-uṛuṛ trs., to push smb. out by the nape of the neck. Also used in the p. v.

cocombaõ syn. of *cocomacucumi* but not used as adv.

cocoraõ (Sad. *cocraek*; Or. *chochra'ānā*) syn. of *hiraṇā, hiraṇāḡ*, I. sbst., an abrasion of the skin: *cocoraõre* manisunume gosṡtada, *cacaraõjāia*.

II. trs. caus., to cause smb. to get an abrasion: iskullhon nirlana taikena, saḡkiako ade baṡinjana, hoḡohoḡotanko aujaire goṡa hoṛnoko *cocoraõkja*, a boy of the school was running away, they caught him and he let himself fall on the ground, while they dragged him along they abraded his whole body on the stones and other such things.

cocoraõ-n rflx. v., to abrade one's skin: jikilatarea bololena, kainā soaḡbēstan taikena enaten *cocoraõ-jana*.

cocoraõ-g p. v., to get an abrasion: okadentania taikena, eilekacilekatera padagariṡitaleia hoḡoḡosolena, goṡa lāi ad kuṛaminā *cocoraõḡarajana*, I was climbing a tree clasping it between my knees, in some way or other my legs slipped and I glided

down, I got abraded all over my stomach and chest.

co-n-ocorað vrb. n., (1) the fact of getting an abrasion : *hupinahupia conacorað* daru okadentanre kae patiada, cêpêhonkore aëj jî taikena, in climbing the tree he did not mind that he got some slight abrasions, he thought only of the birds' nest. (2) the number or extent of the abrasions : *conacoraðe* cocoraonjana butitjête kupam jaked sêj-gre putur-rakabikana, he got such an abrasion that from the navel to the chest, along a straight line, the skin is gone.

cocöre, cocre, core-core, corontê, corôre, rocöre, rocôrokab, rotôre (Sal. *colra*) intensives of *core*, I abs. n, emaciation : jâimine jomereu ne saloma *cocöre* nekaga tana.

II. adj, of goats cattle, ponies, emaciate : *cocöre* salom ciminaape gonontjia ? How much do you ask for this emaciate horse ? Also used as adj. noun : midj hojo kiri sademree dejomu, midj hojodo *cocôre* ; and as scornful nickname for lean people : ecarako am e katana *corontê* ? Lean fellow, what art thou up to ?

III. trs caus. to emaciate : *katâ-katâte* ne salompe *cocôrechia*, you have emaciated this pony by not giving it enough to eat.

IV. intrs, to become exceedingly thin : cara cimad kae peregotana, ne salom mâpinâritee *cocôretana*.

cocöre-n, corecore-n, etc., rflx. v., to cause one's own emaciation : ne sadom tasad padarsinge emdole on antina mendo tasad salate *cocôren-*

tana, we give this pony quite enough grass, but it emaciates itself by refusing to eat certain kinds.

cocöre-g, corecore-g, etc., p. v., to become emaciate : ne uri hasutee *co-côrejana* ci reagete ?

co-n-ocöre, co-n-ocre, co-n-oronte, co-n-orore, ro-n-otôre, ro-n-ocöre vrb. n, the extent of emaciation : *conocôre* cocôrejana indan jaked kae dapituna, he has become so emaciate that he can no more walk at all (not even with difficulty).

cocôrege, etc., adv., so as to reduce to extreme leanness : buginlekan hapakia *cocôregepe* kârajantekina, you use two good oxen for dragging the levelling plank to such an extent that they will get quite emaciate.

cocorombo (Sal. ; Mundas say it is derived from *cacu* Nag. syn. of *tal*, and *rombo*) I sb.t., the act of carrying with difficulty smth. in the hands : nekan *cocorombo* kaina sukua, saagite sabope, uukinge dana.

II. trs, to hold with difficulty whilst carrying : bar hojotelia *cocorombojuda*, denagaliape.

cocorombo-a rflx. v., to try and keep hold of the heavy or bulky object one carries in the hands : purage ci hambilan *cocorombontana* ?

cocorombo-g p. v., to be carried with difficulty in the hands : ne baksa *cocorombootana*, cikana sanjuakana ? *cocorombotan* adv., modifying *rika, rikan, rikaq*, same meanings : *cocorombotanben* rikabarajada, cimin määte kaben jomakada ?

cod Gangpur, adverbial afx. to trs. and intrs. prds., a little, a trifle,

just a little: *jomecôđlqia* aúria
uruaqre; ne hon nãdoo *sencodea*.

cođ, cođ-moloŋ Has. (Sk. *cand*,
fierce; II. *cet*, hastiness, dissipation).
I. abs. n., hot temper: ama
cođ amtarege taínka, control thy
temper; gođ menae gođjana inia
cođmoloŋ taikengea, his hotness of
temper lasted until his death.

II. adj., irritable, hot in temper:
cođ hoŋoko bugina kajilerec eperaa-
teko idia, irritable people take amiss
even a well-meant word. Also used
as adj. noun: nĩ maraa *cođ*, he is a
very irritable man; hapenne, *cođ-
moloŋ*, bĩs cim aĩumtana? Keep
silent thou hot tempered fellow,
dost thou think that it is pleasant
to listen to thee? Instead of using
this alj. prdly., they generally say
cođjanae, *cođmoloŋjanae*, he has
become irritable.

III. trs., to give vent to temper
against sub.: buginaŋe kajidole kaji-
lja anidoe *cođhedlea*, what we said
was well-meant and lo! he flared up
against us.

cođ-en, *cođmoloŋ-en* reflex. v., same
meaning: miđeokođ kajirece *cođena*,
he flares up at the least word.

cođ-bŋ in jests, adj. and adj. noun,
a person with a pointed head.

cođbŋ-gŋ p. v., to get a pointed head:
cođbŋjanae.

cođ-cođ-coŋor one of the calls of
the night-jar. Constructed like
cođcođ: hapua *cođcođcoŋor* setaku-
cua banda jeŋere aĩuŋ dipli aĩumoa,

his call of the night-jar is heard at
night during the dog-days.

cođ-moloŋ syn. of *cođ* Has.

cođpolaa I. adj. and adj. noun,
used mostly of children who do not
yet dress and have large buttocks: he
cođpolaa, hijjune.

cođpolaa-gŋ p. v., to get large buttocks:
cođpolaaakanae, *cođpolaaŋgiriakanae*.

II. Fig., as aljoke or in scorn, it
is used both in the a. v. and p. v.
forms of the 1st past (1) with the
same meaning as *dubakana*: kami ei
banoa, enaañtem *cođpolaaakada*?
Hast thou no work that thou re-
mainst sitting for so long a time?
(2) with the same meaning as
dyakana in the phrase: sadomree
cođpolaaakana, he is on horseback.

cođpolaaŋge adv., fig. modifying
duh, to sit, with an intensifying
meaning: *cođpolaaŋgem* *dubakana*,
thou hast settled down in a sitting
posture. This has the same meaning
as *duhgiŋriakanam*.

cođa-haku Nag. var. of *corahai*
Has.

cođa-lukul-jonŋ Nag. var. of
coralukunijonŋ Has.

cođogođ Nag. var. of *corogođ*
Has.

cođor Nag. var. of *coror* Has.

côđ, côđ, conđed, coređ, côređ (II.
cothnã, Or. *cothnã*, to pinch off)
I. adj., of a hard substance, with
broken off tip: *côđ* diria meromle
kirialja.

II. trs., to break off the tip of a
hard substance (always connotes a
côđ sound): aĩña sisae *côđkedu*, he
broke the point of my pencil;
đetanre sabdarikente kotoo *côđkeda*,
in climbing he broke off a piece of
the branch on which he held fast.

cõž-n, cõž-n, etc., rflx. v., to break off the tip of the horns : uputuhtante dirina *cõžnjana*.

co-p-õž, co-p-õž, etc., repr. v., to break the tips of each other's horns : dirina *copõžjana*.

cõž-p, cõž-p, etc., p. v., of a hard substance, to get a tip broken off : aloben repça, sisa *cõžoa*, do not wrest the pencil from each other, the point will break ; uputuhte ne meroma dirina *cõžjana*.

co-n-õž, co-n-õž, etc., vrb. n., (1) the number of tips broken off : ne meroma dirina *conõž cõžjana*, mosate barana *sençjana*. (2) the result of the action : neado okoç *conoç* ? Who has broken off the tips of these things ?

cõžge, cõžge adv., so as to actually break off a tip : dirina *cõžgeki*, uputuhtjana.

cõž I. sbst., imitative of the sound of smth. dry breaking or snapping suddenly. Its frequentative is *cãž-cõž*.

II. adj., with *sari*, same meaning.

cõžken adv., modifying *hula, hulaga*, same meaning as *cõžbagel* : ùr nanagali cãmakanre petçlere *cõžken* hulagoa, sunum lagaõ lagatinaa, a dried up leather strap snaps with a *cõž* sound if one bends it, it has to be rubbed with oil.

cõž one of the calls of the night-jar. Constructed like *cožcož*.

cõž-bagel trs., to break smth. dry, suddenly, with a *cõž* sound.

cõž-bagel-p p.v., to be broken suddenly with a *cõž* sound.

cõž-cêrê syn. of *hapu* Has.,

kapuca Nag. sbst., *Caprimulgus monticolus*, the night-jar, a pied bird about the size of a myna, feeding on grasshoppers at dusk. The various calls of this bird are *cõž, což-což, cođ-cođ-coror, cõčđ-cõčđ*.

coed-coed (Sad. *cae coe*) I. adj., of lean people, who step fast and lightly : miad *coedcoed* hoço hijulena.

II. intrs., of lean people, to step fast and lightly : apumdo kotee *coedcoedidikedu* ? Whither did thy (lean) father go, stepping fast and lightly ?

coedcoed-en rflx. v., same meaning.

coedcoedtan adv., modifying *sen*, same meaning : coçtacoçta hoço *coedcoedlane* sençtana.

cõčđ-cõčđ one of the calls of the night-jar. Constructed like *cožcož*.

coçta, coçta-coçta (Sad. ; Or. *suitu*, pointed, from *II. sui*, a needle) adj., applied to people who are lean by nature and have a pointed head : *coçta* haçam sençjana. Also used as adj. noun : nido okotaçren *coçta* ?

coga I. sbst., a splinter, a thin sharp piece protruding from the stump of a tree or from a piece of wood ; any pointed piece of wood sticking out of the ground ; stubble of *rãri*, the pigeon-pea : hantaçalom sena, *rahaçicoga* mena.

II. trs., (1) with *kaça* or *ti* as d. o., to wound hand or foot by a splinter : kaçaina *cogatada*. (2) to leave on a field the pointed stubbles of the pigeon-pea : *rãrigora goçapo cogatada*.

cogo

coga-n rflx. v. same meaning.

coga-ɣ p. v., to get a splinter into hand or foot, to get wounded by a splinter: *coga busyte topaakan taikena*, busyre duhtanci jularce *cogalena*, there was a sharp piece of wood under some straw, he sat down on that straw and got his buttock pierced.

N. B. If *dirite* be added, *cogan* and *cogaɣ* mean to get a small, sharp piece of stone in one's foot: *diritera cogalena*.

cog-n-oga vrb. n., used of the number of splinters, or the extent to which a splinter enters: *conogae cogajana*, tite kale urunadapiada, cimtatele picakeda, he got a splinter which entered so deep that we could not extract it with our fingers, we had to use pincers.

cogo sbst., a nickname for people with slender buttocks.

cogo-ɣ p. v., occurs in the pf. past in connection with *landi*, to have slender buttocks: *ne hon landii cogoakana*.

cogocogo adv. modifying *landiakanac*, same meaning.

cogo-mogo jingle of *cogo*, same meaning, but used only as a nickname.

cogor-cogor, *cogoro-cogoro* syn. of *cokcok* and constructed in the same manner, but applied to sucking calves; used, only in displeasure, of sucking babies.

cohara (II. *chuhara*; Sad. *chohra*) sbst., dried dates: *soso oṛoakanre cohara*leka sibila, the fruit of the *soso* tree, when it has been dried,

coka

is as tasty as dried dates.

cōje used by little children instead of *sōje*, straight.

coka, *cokla*, *cokōla* (Sad; II. *chilkā*; Or. *cokkū*, *coklā*) I. sbst., (1) the outer covering of a fruit whether it be a soft peel or a shell (also the sheathing leaf of the fruiting spike of maize, instead of *jon-dracoka*); the shell of an egg; the skin of a tuber; the shell of a snail magemanal *coka* samko utuia, the ordinary beans are stewed with their shells. (2) in Has., the rachis of a spike of maize.

II. adj., of seeds, not well cleaned from their legumes, mixed with pieces of empty and broken pods: *cokagea* punḍi rambrā, kape gumbē-seakada, the white pulse is full of shell rubbish, you have not winnowed it properly.

III. (1) to reduce to peels or empty shells or legumes: *rāri kale jom-kenape menjada*, nea okoe *cokqtada*? You say that you have not eaten any of the pigeon-peas; who then has emptied these legumes? *koronjo koṭṭanre moḍ ḍākilekale cokaḷa* aḍ moḍ herṭṭanḍilekale janala, in beating open the *koronj* pods we got about a *ḍāki* basketful of shells and about a sowing basketful of seeds. (2) occurs fig. in the cpd. *nunūcoka*, syn. of *nunūcipiḍ*, to dry up the mother's breasts, to reduce them to empty shells: *honko nunūcokaḱḱa*, *coka-gg*, *cokla-gg*, *cokōla-gg* p. v., (1) to get enclosed in such or such a shell or skin: *taramara tambrasado ibilge cokaakana*, *taramara etange*,

coka coki

some guavas are thick-skinned, some are thin-skinned. (1) to get strewn with empty shells : ora biterre honko punđi ramrako letkena, goa ora cokaakana. (3) fig., to get reduced to mere shell : (a) of the breasts of women whose milk has been dried up : inia toa cokölaakana. (b) of the cheeks : joac cokqecabajana, he has only the skin left on his cheeks. N.B. The participle of the pf. past is used fig. of females, as adj., meaning old : miad cokaakan engame-romle goşakxia.

cokagge adv., modifying nunu : cokaggepe nunukia, nido initare cikan perö mena? You have sucked her dry (when you were little children) what strength has she left now? (So, do not ask her to do heavy work).

cokqecokq adv., modifying le'q, like mere empty shells : joa cokqecokqe leloa, he looks as having only the skin left on his cheeks.

coka-coki, coka-cuki var. of ceka-ciki.

cokađ Has. okađ Nag. Has. I. trs., to climb a tree embracing the trunk with arms and legs : ne daru-ia cokađea.

II. intrs., same meaning : cokađ-kenae.

cokađ-en, okađ-en rfx. v., same meaning : okadenme.

cokađ-q, okađ-q p. v., of a tree, to be climbed in this manner : ne daru ka cokađoa, this tree cannot be climbed by embracing the trunk with arms and legs.

coke-hon

co-n-okad, o-n-okad vrb. n., (1) the extent of thus climbing : conokade cokađenjana, lađ goae henderputur-cabijana, he climbed by embracing the trunk such a tall tree that his stomach was slightly scratched all over. (2) the act of thus climbing : ne daru conokadte ka degoa, it is impossible to climb this tree by embracing the trunk.

cokađcokađte, okađokađte adv., modifying de.

coke sbst., the common small frog. Its legs are eaten only by the Doms, not by the Mundas.

coke-q p. v., of tadpoles, to become full-grown frogs : cokedeđeko cađlom ođjanciko ckeoa. Note the saying : soben haiko cokejana, all the fishes have become frogs, i.e., in baling out the water we found no fishes but only frogs. This is said in a general way for : all our endeavours have been vain.

coke-ařa sbst., Hydrocotyle asiatica, Linn.; Umbelliferae,—a prostrate herb, rooting at the nodes, with orbicular-reniform leaves, ½-2" across, and small white flowers in small simple umbels. It buries its fruit in the ground. The leaves are used as a potherb.

coke-bagoa, coke-bhagoa var. of bhagoa.

coke-deđe Nag. coke-deře Has. syn. of đundulu Nag. sbst., a tadpole.

coke-hon sbst., young one of a frog. It is often used as a nickname given to children.

coke-leŋer-uđ

coke-leŋer-uđ, coke-leŋe-uđ, coke-roŋe, coke-uđ, roŋe-coke, roŋepuŋŋ-kui, roŋe-sela sbst., *Lycoperdon* sp., —a small round mushroom without any visible stem but with roots, a species of puffball, eatable like all the puffballs of the country : *cokeuđ puŋŋkuiŋkoleka* đumkniŋea, purasa saraakan otekore omonoa.

cokeluđ I. sbst., the biceps : *okoča cokeluđ* pura moŋoa ? Who has the thickest biceps ?

II. trs., to cause a momentary swelling on the biceps of the outstretched arm by a smart blow on it with the edge of the hand : *deaina cokeluđ-lemu*, come, let me strike thy biceps so as to make it swell.

cokeluđ-en rflx. v., to cause such a swelling on one's own biceps : *maibu cokeluđenu*, *okoča* pura móoa ?

cokeluđ-g p. v., to get the momentary swelling described.

coke-lutur sbst., *Ammania rotundifolia*, Ham ; *Lythraceae*, —a common annual weed of rice fields, with orbicular leaves and small purplish flowers in close-set terminal spikes.

coke-poŋa sbst., (1) pants : *nea okoča cokepoŋa* ? whose pants are these ? (2) a man dressed in pants only : *nī okoren cokepoŋa* ?

coke-roŋe syn. of *coketeŋeruđ*.

coke uđ syn. of *coketeŋeruđ*.

coko, cokq Tamar var. of *cokož* Iias.

cōkoa (II. *cokhā*, sharp ; Sad. *cokcokaek*, to sharpen) adj., (1) of weapons and the like, sharp, cutting. (2) of animals, full of ener-

cokođ-cokođ

gy and spirit, fiery : *ama sadom cōkoq*. (3) of men, active, energetic : *barankin cōkoqkina*, *gomkeo*, *sadomtačo*.

coko-coki, koko-coko, cuku-cuku (Sad) Cfr. *cukuburu*, I. alj., of boulders, conical : *cokocoki* *huŋuh*, *cokocoki* diri.

II. adv., with the afxs. *ange, ge, lan, tange*, modifying *lelq*.

coko-coko var. of *cokocoki*.

coko-coko, koko-koco syn. of *cokorē*, but also used as adv., with or without the afxs. *ange, ge, qge, lan, tange*, modifying *duh, rikan*.

cokođ-cokođ Nag. syn. of *kocokocq* Iias. **I.** sbst., (1) the up and down motion of a horse's head when the horse walks : *sadomkoā cokođ-cokodem* *nelakada* ci ? (2) the walking pace of a horse, its act of walking : *ne sadomā cokođcokođ* *kaina* *sukutana*. (3) the act of walking a horse : *cokođcokođte* *Rancii* *tebaŋa*, he reached Ranchi walking his horse the whole time.

II. trs. caus., to cause that movement in a horse, i.e., to make a horse walk : *sadomc cokođcokođkia*.

III. intrs., of a horse, to balance its head whilst walking : *sadom cokođcokođjala*.

cokođcokođ-en rflx. v., same meaning : *sadom cokođcokodentana*.

cokođcokođ-g p. v., of a horse, to be made to walk, shaking its head : *sadom cokođcokođjana*.

IV. adv., with or without the afxs. *ange, ge, lan, tange*, also *cokođleka*, modifying *riku, sen, senq* : *cokođ-cokodtane* *senqjana*.

cokoŋ

cola-daru

cokoŋ, cokōraŋ Has. var. of *cikraŋ*.

cokōla var. of *cokŋ*, but not used for the shell of a snail.

cokōraŋ Has. var. of *cikraŋ*.

cokor, cokōrā, cokōro (H. *kurkur-ānā*) I. abs. n., sulkiness, difficult and grumbling disposition: *ne honŋ cokōro okoe kae ituana?*

II. adj., of a difficult, grumbling, sulky disposition, never satisfied, wilfully never giving satisfaction: *nī mermer cokōro hoŋo, dasiko aŋtare purŋ din kako taīna, servants never remain long in his service, he is very difficult to please, he is never satisfied, or he does not pay them well and so does not give them satisfaction; ne da-i cokorgea, kami cileka calaŋoa?* This servant is wilfully negligent, how is work possible that way? *mimiŋ ŋakate kapo asadiŋtaure momoŋ hisiīŋ omapeaŋ menjada; cokōro kaji daŋa neado, bugi ciī omea?* He says: "If you are not satisfied with one rupee each, I will give you twenty each". This is of course a taunting speech, he will never give them. Also used as adj. noun: *cokōrokoŋ kajikami ultagea, siipe metakore kakoŋ, alopeŋ metareko siua*, the words and actions of sulky or difficult people are the contrary (of what they should be): if one tells them to plough, they do not, if one tells them not to, they plough.

III. trs., to act in a way which displeases people: *cokōrokeŋleae*.

IV. intrs., to be actually difficult, grumbling, sulky, dis-satisfied, wilfully negligent in one's work: *cokō-rotanae*. The df. past, in the p. v. form, always refers to the habit: *puragee cokōrojana*, he has become difficult.

cokor-en, cokōrā-n, cokōro-n rflx. v., to be actually difficult, sulky, etc.

cokor-ŋ, etc., p. v., to become habitually sulky, difficult to deal with: *puragee cokōrojana*.

co-n-okor, co-n-okōrā, co-n-okōro vrb. n., the degree of displeasure to which one is provoked: *conokōroe cokōrokeŋleae, kistele goŋgiriŋtana*, he treated us in so objectionable a way that we are dead angry with him.

V. adv., with the affs. *ange, ge*, modifying *kaji, kami*, sulkily.

cokorē (H. *carhū*) in displeasure, or jest, trs., to put to sit on an elevated spot, v. g., on a tree, on a bed, on horseback: *miaŋ hon aiŋgeŋa cokorēŋia, miaŋ sadom-rele cokorēŋia, sen kakinŋtana*, as they refuse to walk, I put one child on my shoulder and we put the other one on the pony.

cokorē-n rflx. v., to sit on an elevated spot (in any manner of sitting): *okotarem cokorēukana?* *arāgunme*.

cokorē-ŋ p. v., to be put to sit on an elevated spot.

cola var. of *chola*.

cola-daru (Sad. *loha janghia*) sbst., *Ixora parviflora*, Vahl.; Rubiaceae,—an evergreen tree with opposite leaves and terminal cymes of

small white flowers.

colan 1^o var. of *cholan*. 2^o syn. of *pandil*, trs. (1) to send a chip flying at the moment it is separated from the stone or piece of wood: *diri koram-tankotatē senkena molonareko colan-tāina*, I went near those who are breaking stones, they sent a chip flying and grazing my forehead; *mutu parātane taikena*, hurken midbitalekan cailae *colanakeda*, kaṭaregena ṭolena, he was splitting a stump, he sent a chip as large as a span flying and buzzing, I was hit on my foot. With this meaning it is also affixed to *mā*: *miaḍ cailae mācolanakeda*. (2) to strike with an axe so that it glances off: *sahan parātane taikena*, hakee *colanakeda* ad *dirire majana*, he was splitting wood, the axe glanced off and hit on a stone.

colan-en rflx. v., (1) to send a chip flying on to one's own body: *diri koramtanre molonaree colanenjana*. (2) to strike so that the axe glances off and hits one's own foot: *sahan parātanre hakete kaṭaree colanenjana*.

co-polan, *co-polanq* repr. v., to be hit by each other's flying chips: *parkaparka paræben*, *copolanakan-gaben*, or, *copolanqaben*.

colan-q p. v., to be sent flying (1) of chips: *hurken miaḍ caila aiṇa kaṭare colanjana*. With this meaning it is also affixed to *mā*: *miaḍ caila mācolanjana*. (2) of the seeds of the *lamā* creeper, the moment the legume bursts: *caṭajanloge lamajan olanqoa*.

co-n-olan vrb. n., the force with which chips fly off, or the axe glances off: *miaḍ caila dumbusate conolan colanjana kainā namkeda*, a chip flew off with such force into the grass that I could not find it; *miaḍ hake conolanqin colanla, sah kainā sambaraōdariaḍci pocojanci buran-girijana*, I struck my axe and it glanced off with so much force that I could not manage to keep hold of it, it slipped from my hand and was projected far.

col-col (Or. *colō*, pointed, said of the snout of animals) I. subst., a spout: *titinateḥ banqredo colcolre sabeme*, if there be no handle, take it by the spout.

II. adj., (rarely used) (1) of vessels, pots, etc., provided with a spout or beak: *kitili colcolgea*. (2) of mouths, snouts and beaks, pointed; but of men's mouths *combōle* is more frequently used: *colcol moea*; *serofoḥ moea colcolgea*, the beak of the beefsteak-bird is pointed. (3) provided with a pointed mouth, snout or beak: *colcol Soma*, Soma with his protruding mouth. Also used as adj. noun: *mar hai, colcol, amā pari nādo*, go ahead, point-mouthed chap, it is thy turn now.

III. trs. (1) to push the lips forward into a point, to pout: *mocae colcolkeda*. (2) to provide a vessel with a spout or beak: *kitili dā āṇ-sako colcolakada*, they have provided the kettle with a spout on the side by which they pour out the water.

colcol-en rflx. v., to pout: *mocao colcolentana*.

colcolan

colcol-q p. v., (1) of vessels, to be provided with a spout or beak: *diaṭaṭi colcolakana*, the small earthen oil lamp has a beak on the rim. (2) of a mouth, snout or beak, to be pointed; *kṛṇa moca colcolakana*, the beak of the cattle-egret is pointed. *colcolge* adv., (1) with *bai*, *baig*: *kitili colcolgeko baikeda*, *colcolge baiakana*. (2) with *mocaq*: *kṛ colcolgee mocaakana*, the cattle-egret has a pointed beak.

colcolan adj., (1) syn. of *hodcol*. (2) syn. of *colcol*. *colcolange* adv., syn. of *hodcolge* and *colcolge*; *colcolangee mocaakana*, it has a pointed snout.

colcol-moca adj., provided with a pointed mouth, snout or beak; who is in the habit of pouting: *colcol-moca Soma*. Also used as adj. noun: *hijume, colcolmoca*.

col-colon, colon (II. Sad. *cālcalan*) I. sbst., custom, customs, ways and habits of some one: *iniṇ col-colon cilekagea*?

II. trs., to have or introduce certain customs: *jatijati eṭaṭalekateko colonca*.

colcolon-q p. v., to be the custom, to be introduced as a custom: *aṇandi mente apere cileka colonakana*? What are your marriage customs?

colea (Sad.; P. *shokhī*, humour, sauciness; cfr. *caēla*) syn. of *argoṣṭ*.

colkaḥ I. adj., with open mouth, and lips pushed forward, in entré. to *colcol*, with lips pushed forward, the mouth remaining shut; *colkaḥ moca*, a gaping and protruding

colo

mouth; *colkaḥ Jura*, Jura with his gaping and protruding lips. Also used as adj. noun: *miad colkaḥ hijutana*; *ama, colkaḥ, hijume*.

II. trs., with *moca* as d o., to push the lips forward, the mouth being open: *mocae colkabakad*, *jāgekeko landaitana*.

colkab-en rlx. v., to push actually the lips forward, the mouth being open: *nī jatiredo kae colkabakana*, *aggee colkabentana*.

colkab-q p. v., to have a gaping mouth with protruding lips: *jatiregee colkabakana*, his mouth is gaping and his lips protruding, he is made like that.

colkaboge adv., making that kind of face: *colkabogee mocabaṇajada*.

colo (Sad; II. *jholā*, blight) I. sbst., a disease of *guṇḍu* (*Panicum miliare*) and other food-grains, excepting rice (for which the word *petṭ* is used), which causes the enlarged glumes to be empty of grains; it very often affects *Panicum miliare*: *ne goṇaṇ guṇḍuro colo puragea, jara hupagea*.

II. adj., of food-grains, affected with this disease: *bugin guṇḍule encabakeda, colo guṇḍulo aṇrige*. N.B. When the name of the food-grain is in the pl., it means sound grains which are mixed with diseased ones: *colo guṇḍuko gum-namepe*, separate by winnowing the sound millet from among the diseased.

colo-q syn. of *lāṇ, oṭoṭ*, p. v., to get affected by this disease: *cilekate*

colon

guṛūlu *colooa*, ena kale mundia-kada, we do not know the cause of this disease.

co-n-olo vrb. n., the extent of this disease: *conolo* colojana, mōre teḍa henerre gel teḍage jarajana, this disease was so prevalent that the crop was only two for one.

cologe adv., with *lelō*, to look like a mixture of sound grains with diseased ones: guṛūlu *cologe* lelō-tana, kacipe gumbeskeda? Have you not winnowed the millet well? It looks as if there were diseased grains mixed with it.

colon var. of *colcolon*.

colpaṛa I. sbst. When in the felling of a tree the stem at last comes down, there often remains on the stump a sharp piece split off from the upper part or vice versa, this pointed part is called *colpaṛa*: *colpaṛa* rəḡḡiritaṭe, cut off that *colpaṛa*.

II. adj: *colpaṛa* dūtu, *colpaṛa* daru, a stump or a cut tree with a *colpaṛa*.

III. trs. caus., to cut a tree in such a way that it breaks off with a split: *darupe colpaṛakeda*.

colpaṛa-p p.v., to break off in such a way that there remains a *colpaṛa*: *darabiulere kā colpaṛaoa*, tarajanate *maḡkere colpaṛaoa*, if one cut the tree all around the stem, it will break off level; if one cuts it on one side only, it will break off with a split. N. B. The Mundas never cut a tree at the roots, but always at a certain height above the ground.

combe

combe (Or. *connbe*, anus of any animal) I. adj., syn. of *cogo*, *curu*, with thin buttocks: *combe* Birsā. Prdly. *combean* is used instead of *combe*. Also used as adj. noun: inḡ! *combe* senḡtana, look, the one with thin buttocks is going. (2) of sheaves, too thick at one end: *combe* biṛako tolrūṛaṁe. Also used as adj. noun: *combeḡa* tolrūṛaṁe. (3) of waterpots, with too convex a bottom: *combe* caṭu begar biṇḡare kā duba, a waterpot with too arched a bottom will not stand straight without a straw ring. Also used as adj. noun: *nekan combe* begar biṇḡare kā duba.

II. trs., (1) to make tapering, thick at one end, gradually thinning towards the other end: *paṛa-gem combekeḡa*, eikate kā lojonaḡa? Thou hast made (the sheaf) very thick at one end and tapering to the other how could the ligature remain without slipping off? (2) of the potter, to make the bottom, *lanḡi*, of the waterpot too convex, not flat enough: *ne kumbar caṭuko paṛage combeḡa*.

III. intrs., with inserted ind. o. to call smb. *combe*: *alope combeḡa*, *aminaḡado kaḡ combeakana*. *combe-p* p. v., to become or be made tapering: *combeakanaḡe*, he is tapering, i.e., he has thin buttocks; *soben biṛa combejana*; *caṭu combeakana*.

co-n-omḡe vrb. n., (1) the degree of thinness of someone's buttocks: *conomḡe combejana*, *netanetaṛe inḡ-leḡa conbeaḡanko buḡaḡoa*, his

buttocks are so thin that there is no other like him in the neighbourhood. (2) the number of too tapering sheaves or the excess of their tapering; the number of waterpots too convex at the bottom, or the excess of their convexity: *kumbar miad caṭu conombe* comb-keda, *jetac kako sukuṇda*; *biṛiko conombe* combe-keda, *miad jaked bes taē banca* (3) the sheaf made too tapering, the waterpot made with too convex a bottom: *nea oko kumbara conombe*? What potter has made this waterpot so convex at the bottom? *combege*, *combeange*, *combecombe*, *combecombege* adv., in a gradually thinning way, cone-like, taperingly: *combeangee leloa*, he looks thin-buttocked; *combecombegem* *tolkeda*; *gojorā combecombe* *lagoa*, the stick used to beat and settle down the paddy in the bale, is cut taperingly with an adze.

c.m'ean :dj, used only prdly. instead of *combe*: *combeangeae*; *biṛa combeangea*; *caṭu combeangea*.

comb-aṛāgu trs., to make smth. so that it tapers down: *tuku sam-besako combearāguṇa*, they make the husking pole tapering down towards the iron ring at the lower end.

combe-combe adv. See under *combe*.

combe, **combōle** (Sad. *comle*; Cfr. II. *cumnā*; *cumbak* is a kisser) I. adj., (1) with a long and more or less pointed snout like that of goats, sheep and dogs. (2) of men, with a pursed, pointed mouth: *combōle* *Goṇal*. Also used as adj. noun: he,

combōle!

II. trs., to purse the lips: *mocae combōleburajada*.

combe-n, **combō'e-n** rfx. v., same meaning: *combōlentanae*; *mocae combōlentana*.

combe-q, **combōle-q** p. v., (1) to have a protruding, pointed mouth: *combōlejanae*. (2) to have a long snout: *mindimeromko combleakana*.

combol-combol Nag. (Sk. *cumban*, kissing) syn. of *melomelo* Has. trs., of snakes only, to dart out the tongue rapidly and repeatedly: *miad biṛa combolcomboljada*; *mocae combolcomboljada*; *alaṛae combolcomboljada*.

combolcombol-en rfx. v., same meaning: *biṛako combolcombolena*.

combolcomboltan adv., with *rika* same meaning: *mocae combolcombol-tane rikajada*.

combōle var. of *combe*.

com-com I. adj., in a fitting way pyramidal, conical, bowl or eupola-shaped, in contrd. to *komkom*, too pointedly so shaped, and *caṛcaṛa*, too flatly so shaped: *aleṇ orādo comcomgea*, our roof is nicely pyramidal.

II. trs., to shape smth. pyramidally, conically, bowl or eupola-like with the proper proportion of height and breadth: *ne maḍeatom kako comcomakada*.

III. intrs., in the df. prst., to be fittedly so shaped: *ne catomorā comcomtana*, this four-sloped roof has the proper slant.

comcom-q p. v., to get so shaped in a well proportioned manner: *ne*

ɕɕɕba kâ *comcomakana*, this bowl has not been made with the right proportions.

IV. adv., with or without the afxs. *ange, ge, ɕge, tan, tange*, modifying *bai, le'ɕ* : ne maɕeatom *comcomtange* baiakana.

com-com syn. of *lomkoɕ, lunlum*, I. abs. n., (1) proud, supercilious taciturnity. (2) sulky, sullen silence. With this meaning it is a syn. of *komkom, mocomoko*. (3) angry silence. With this meaning it is a syn. of *tomtom, komkom, mocomoko*. The exact meaning depends on context and circumstances : *com-com* kâ bēsgea.

II. adj., (1) taciturn and proud : *comcom* horo. (2) sulky : iniɕo *com-com* kopa. Also used as adj. noun : nekan *comcomho* kale namtana ; he, *comcom* !

III. trs., with or without *moca* as d. o., and with or without inserted prnl. ind. o., to observe a proud, sulky, sullen or angry silence : namdole namɕja, aleɕ kâ hagamɕitanlekae *comcombarajadci*, aleo kale kŭlijana, we did meet him, but, as he was demeaning himself as above our race and caste, we too we did not go to put him any questions ; *comcomadleae*, he kept towards us a proud, sulky or sullen silence.

comcom-en rfx. v., to demean oneself in proud, sulky or sullen silence.

comcom-ɕ p. v., with *moca* as sbj. : iniɕa moca *comcomakana*, purɕ nanɕange aɕakarɕabua, his mouth is proudly shut, he considers us very

low people ; iniɕa moca *comcomakana*, cikanac namtana ? His mouth is sulkily silent, what does he want, why does he mope ? gomkeɕ moca *comcomakana*, cikan hukumtaɕpe radikeda ? The master keeps an angry silence, which of his order did you not obey ?

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *senɕ, hiɕ, le'ɕ, rikan, mocabara*, in proud, sulky or sullen silence. With the afx. *ɕge* it modifies only *rikan* or *mocabara* : *comcomɕge* mocabaraɕada, he keeps a supercilious, sulky or angry silence.

comɕaɕa (P. *kham-dār*) I. adj., oblique, neither vertical nor horizontal : baria daru taikena hantɕe, sōjeape makeda ci *comɕaɕa* daru ? There were two trees there, which one did you cut ? The vertical one or the one which grew obliquely ? mutuleɕi omsaɕakanre, *comɕaɕa* oɕa menoa, when the ridge beam is higher at the ends than in the middle, the roof is qualified *comɕaɕa*.

II. trs., to put obliquely : hadɕ daruko *comɕaɕaɕe*, enage ɕiaɕako menoa, they put obliquely a tree which is to be sawn, that is what is called to tilt it.

comɕaɕa-ɕ p. v., to be placed obliquely : sasan diri *comɕaɕakana*, uɕuagi-barabaritipe, the burial slab is not horizontal, raise it to the same level all over by means of small stones inserted at the corners.

comɕaɕage, comɕaɕange, comɕaɕɕge, comɕaɕcomɕaɕa adv., obliquely :

come-come

condeq

diri *comɔaɔcomɔaɔpe* pancarikeda, you have raised the slab on stones so that it rests obliquely: horare miaɔ daru *comɔaɔoɔo* buɔiakan taikena, nubadipli kurumena sobolena, a tree was lying slantingly over the road, in the dark I ran against it with my chest.

come-come poetical form of *com-com*: Dandanora lenaeleae, Dandanora jojoroŋea. Catomnora *come-come*, Catomnora liliagige. The gabled house is long. The gabled house leaks. The four-sloped house is pyramidal. The four-sloped house leaks.

compa, copa (Or. *conna*, to twist a petiole off the leaf) I. sbst. (1) syn. of *ɔanem*, *ɔantu'a*, *karnara*, the petiole of a leaf. (2) syn. of *gopod*, the pedicel or peduncle of a flower or fruit. (3) var. of *jompɔ*, a cluster of flowers (*copa* is not used with this meaning): *kantaracompa*, *mandukamcompa*, *ulicompɔ*, etc. (4) the stalk of a yellow wasp's nest. (5) the stalk of a silk cocoon. (6) the neck of the bottle-gourd: *sukucopɔ*.

II. intrs., of the Bassia tree and the jack tree only: to blossom: *madukam copatana*, *kantara compaakana*.

compa-q, *copa-q* p. v., of the Bassia and jack trees, to commence blossoming: *mandukam copɔptana*.

compod, copod sbst, a species of fish.

compod, copod Nag. var. of *copoɔ* Has. Nag.

cordɔ, gonda (H. *clān(nā)*, to trim, to dress by paring or clipping). trs., to work superficially or wound

slightly with pickaxe, adze or hoe: *kudlamte condɔlɔina*; okoe *netɔe condɔlɔ*?

condɔ-n, *gondɔ-n* rflx. v., to wound oneself slightly with pickaxe, adze or hoe: *calutane taikena*, *kaɔae condanjana*.

co-p-ondɔ, *go-p-ondɔ* repr. v., to fight with pickaxes, adzes or hoes: *copondɔtanakira*.

conda-go, *gonda-go* p. v., to be out superficially with a pickaxe adze or hoe: *purage keɔea*, *condɔo kɔ condogo*.

eo-n-ondɔ, *go-n-ondɔ* vrb n., (1) the amount of such superficial work *conondɔe condakeda*, *lebe ote caluakadl-kage hasae hundiakada*, he hoed superficially to such an extent that he has gathered as much earth as if he has hoed soft soil. (2) the result of such superficial work, *nea okoɔɔ conondɔ*? Whose superficial work is this? *misa conondɔdole kiragirikeda*, *eɔa somele condajida*, we have carried off with the leveling plank the earth loosened in a first superficial hoeing, we are now hoeing the surface once more. (3) the act: *misa'conondɔte kɔ somjana*, *oɔɔ barsaleka condɔ hobao*, by a first cutting of the surface it has not become level, maybe it will be necessary to cut it twice more.

condaconda, *gondagonda* adv., superficially: *keɔɔ oteleka condacondape gaɔbarajada*.

conedɔ, kita-conedɔ syn. of *kita-mɔɔ* sbst., the flowering bud of the stemless wild date-palm, *Phoenix acaulis*, Ham.; *Palmeae*. This bud

condo

is eaten raw.

condo (Cfr. its jingle *candar-bandar*) I. abs. n., the habit of saying or doing strange things: inia *condo* sobenko ituana.

II. adj., (1) with *hoŋo*, a man of strange or peculiar habits. Also used as adj. noun: ale *tolare* miaḍ *condo* menaia. (2) with *lujə*, a disguise, a special costume: *condo* lijaḷə lilarere mon bukaḍoa, when there is a performance with special attire, the mind is quite taken in. (3) with *kaji* or *kami*, strange: duḷjārutare miaḍ *condo* kajiia aŋumla, gapae aribe munte, during our chat I heard a strange assertion; smb. said that there will be hail tomorrow (how does he know?). Also used as adj. noun: inia *condobu* lellea; inia *condope* aŋumla?

III. trs., (1) to do or say smth. strange, odd, contrary to the common opinion or habit: ne hoŋo kamii *condoca*, hoŋoko gitj dipili bibae ēna, hoŋoko entan dipili seta duru nakangee taŋa. (2) to change smb.'s attire or appearance; also sometimes in the other meanings of *candarbandar*: lilarere haŋanlekako *condolija*. *condo-n* rflx. v., to say or do strange things, to disguise oneself. It is also used sometimes in the other meanings of *candarbandaren*, except the figurative meaning.

condo-g p. v., (1) to get into the habit of doing or saying queer things; eŋagee *condojanu*. (2) to be disguised: haŋamleka *condoakuna*, he is disguised as an old man. (3) to be marked with coloured daubs

conḍel-conḍel

distinctive of caste or religion.

condoge, *miḍcondoge* adv., modifying *kaji*, *kami*, *rikan*, to do or say strange things.

condo-bondo var. of *candarbandar*.

condo-mondo var. of *candarbandar*.

condon (II. *candan*) sbst., sandalwood, in use all over India for religious purposes. The tree, *Santalum album*, Linn; *Santalaceae*, does not grow in Chota Nagpur.

condor-bondor var. of *candarbandar*.

conḍa-cunḍi var. of *chondacḥundi*.

conḍel (II. *coṭhnā*, Or. *coṭhnā*, to pin h off) syn. of *cōḍi*.

conḍel conḍel, **coḍel-coḍel**, **coḍel-moḍel** (Sad. *cotol-cotol*; Or. *chuṭā*, empty, unemployed) syn. of *loŋecote*, I. alj, of goats, which run about greedily: *conḍelconḍel* merom hijutana.

II. trs., of dogs, to sniff about after the food they smell: en seta jluḍi *coḍelmoḍeljudu*.

III. intrs., (1) of goats, to run about greedily: ne merom piŋipiriḷ *conḍelconḍelbarajuda*. (2) of dogs, to sniff about in quest of food: setae *coḍelmoḍeljudu*.

conḍelconḍel-en, etc., rflx. v., same meaning: ne merom janaḍe *coḍelcotelena*.

conḍelge, and *conḍelconḍel*, etc., with or without the affxs. *ange*, *ge*, *tan*, *tanqe*, adv., modifying *riku*, *rikan*, *biurbirɿ*, *biurbayan*, *senbara*, *seabayan*, *nirbara*, *nirbayan*, gluttonously, greedily. All these adverbs, with the exception of *coḍelmoḍel*, are used fig. of men running

condol

about restlessly : en sama dondo daagra *cotelecote'e* nirbaraša tuiuleka, that useless, silly youth runs about restlessly like a jackal.

condol Nag. var. of *cundul* Has.

condōl var. of *candāl*.

condol marci Nag. var. of *cundul-marci* Has.

condor sbst, occurs in the epds. *condorboraga*, syn. of *ikirboraga*, *condorsarna*, the grove, and *condor-ikir*, the pool, in which *ikirbonga* is believed to reside.

conq sbst, used by little children instead of *song*, sewn clothing.

conq intrs, used by little children instead of *senq*, to go : baba ! gogo *conqtanae*, I am afraid ! a horse is passing.

contara, **contāra** syn. of *tuqam*, used in displeasure or jest, I. sbst, the action of plucking by handfuls : honko bagānrā bā *contaraq* sajuko namkeda.

II. trs., (1) to pluck by handfuls : miadbaria nangulabā tōdo laina *contarado* kā baiua. (2) of elephants, to grub up : hatī jonrabakirice bololena, nmathāne *contarakeda*, an elephant entered the maize garden and grubbed up an enormous quantity of plants. (3) fig., to extort money from smb. : iril ganda paēsae *contarakina*.

contara-n 1flr. v., to pluck one's hair : ūbe *contarajana*.

co-p-ontara repr. v., to pluck each other's hair : eperapeperatq kisi kā sombraōkedkina, ūkina *copontarajana*.

contara-q p. v., (1) to be plucked by

cōṛa

handfuls : soben bā *contarajana*. (2) fig., to be the victim of extortion : iril gandaia *contarajana*.

contara-au, **contāra-au** trs., to drag and bring by force : barsaapisa rakiate kae hijajana, mōre horokoātee maraentana, *contaraaupe*, having been called twice or thrice he did not come : he deems himself above the panchayat ; go and drag him hither.

cōṛa (Or. *c'umchurnā*, to desire eagerly) I. abs. n, excitement or eagerness about instant or actual pleasure : inia *cōṛa* purage menā ; enetere motaitoko gatikia, midbar juri duraaqōdo *cōṛa* namkia, in the beginning they forced her to join the row of dancers ; after one or two couples of songs, eagerness got hold of her.

II. adj., who feels readily eager to join or remain with the pleasure party one sees or hears : *cōṛa* horoko dumaia sarjanloge ji kā menkoa, as soon as such people hear the dance drum, their mind does not leave them in peace till they go and join.

III. intrs. impisl., to feel eager to join the pleasure party one sees or hears or to remain with it : purage *cōṛajadmeredo* senqme.

IV. trs. caus., to cau e such eagerness : ne horo janaōdo kae susina, tisina ili *cōṛakia*, he never dances, but to-day the beer drove him to it. *cōṛ-en* rilx. v., to excite oneself about pleasure : tisinao puragem *cōṛenjana* janaōate, to-day (during the dance) thou wert much more

congā

excited than usually.

cōq-q p. v., to get excited about a pleasure party: nagradumana aiumkedcī *cōqlena*, having heard the drums, he got eager to join in the dance.

congā (II.) I. sbst., a tin funnel.

II. intrs., to apply a tin funnel: botolomocare *cōgkēate* dulepe, applying the funnel to the mouth of the bottle pour the liquid into it.

congām var. of *cōgāra*.

congār var. of *cōgār*.

congāra Has. var. of *cōgāra*.

cōg-goro-goro (Sad. *engorgor*; Or. *cōengorgor*) I. sbst., imitative of the hissing, fizzling sound produced in baking or frying: *cōgorogoroia* aiumla, okoe ne oṛaree sunumlātana? I heard a fizzling sound, who in this house is baking smth. in oil?

II. adj., with *sari*, same meaning.

III. intrs., to make a fizzling, hissing sound: *cōgorogorotana*, it fizzles.

IV. trs., to fry or bake with a fizzling, hissing sound: okoe *cōgorogoro-rojada*? leaakan holonae *cōgorogoro-rojada*.

cōgorogoro-q p. v., to be baked or fried with a fizzling, hissing sound: sunumre laḍjire *cōgorogoroa*, when one bakes in oil it makes a fizzling sound; *cōgorogoroakan* papale nonātana (childish), we are eating fried cakes.

cōgorogorotan adv., with a fizzling, hissing sound: sunumre laḍjare *cōgorogorotan* saria.

cōp var. of *cōmp*.

copa var. of *compa*.

copa-giri

copa (Sad. *copek*; Or. *chopnā*, to hack brambles; Engl. to *chop*) trs., to cut down brushwood, in entrd. to *amiq*, to clear: sake *copiṣme*, cut everything except the good trees; jara *copaṣme*, cut everything, even the trees, to make a new field; jara *copakedle* kako aminaea mendo rōrokqateko onḍorea, when they have cut everything on an intended new field, they do not clear it away but let it dry on the spot and then set fire to it.

co-p-opa repr. v., syn. of *mapq*, to fight with axes: *copopatanakiq*.

copa-q p. v., of a wood or new field, to have its brushwood cut: jara nā jaked aūrige *copaod*.

co-n-opa vrb. n., (1) the cutting of brushwood: musia *conopate* netā kā cabalena, barsia copalena, on this side the cutting was not finished in one day, it took two days. (2) the result of the cutting: nea aūṇā *conopagepe* auakada, the firewood you have brought is that which I cut; aūṇā *conopare* eṭaṇi talatalantana, someone else tries to get hold of the field I cleared in the jungle. (3) the amount of cutting: *conopako* copakeda gōṭa buruko cabautetada, they have cut so much brushwood that nothing remains on the hill.

copa-amiq trs., to cut the brushwood and carry it off or clear it away, to clear altogether of brushwood.

copaamiq-q p. v., to be cleared altogether of brushwood.

copa-giri trs., fig., syn. of *mqgiri* in connexion with men, to cut down,

copaō

kill with the axe : sidaman bagara-pako hatuāte kako uruāreko *copagiriṇadko* taikena, formerly when those who had been convicted of lechery within the tribe did not leave their village, (go into exile), people cut them down with axes.

copaō (Or *copkūruā*, to make it practice, to get familiarized with) I. sbst, the habit of going where there is smth. one likes : *uriko madukamara copaō auriko ripiāci*.

II. trs., to attract, to accustom to go where there is smth. good or pleasing : *gomke honko c'inte orō bague deḷedkoatee copadkedkōa*, the European by means of sugar and by giving them a lift on his bicycle, has accustomd the children to go to him.

copaō-n 1flx. v. to take the habit of going where there is smth. one likes : *tisiagapa uriko madukamite bir senko copadnjana*, nowadays the cattle use to go to the jungle on account of the Bassia flowers.

copaō-ḡ p. v., to get accustomed to go where there is smth. good : *Cutuindburu sendera Cendagutu danagrako copadōakina*, the youths of Chendagutu like to go for a hunt to the Chutuind hill.

co-n-opaō vib. n., the force of the attraction to go somewhere : *copadē copaōjana*, *musia juked hantate sen kae hokajana*, he got so accustomed that he never once omitted to go there.

copq var. of *copoḡ*.

copod var. of *compod*, a species of fish.

copod Has. (see under *coped*) I.

copoḡ

adj., empty (of swellings) ; disinflated : *copod* ḡuḡa alope linea, do not press a boil which is empty ; *copod* phutūbōl onaperḡape, blow up the football which is disinflated.

II. trs. of swellings and things artificially inflated, to press down, to make flat, to cause to go down, to disinflate : ḡuḡa *copodeme* ; phutūbōl alom *copodeu*.

copod-ḡ p. v., to go down, to become flat or disinflated : ḡuḡa *copodjanate* rua hokakja, after the boil had gone down the fever left him.

copodḡe adv., with *leḡ*, to look flattened : ḡuḡa *tisiado copodḡe* klotana.

copodḡe adv., so as to flatten, so as to make or become flat : ḡuḡa *pusikiei copdḡe* inipe, when his boil bursts, press it so as to empty it.

copod, **compod** Nag. var. of *copoḡ* Has. Nag. In this meaning *copod* is used scornfully in Has. in the phrase : ne, *copodtam*, there suck it from my finger when one refuses to give smth. or asserts that a third person will refuse to give it to one's interlocutor : nameainem mentada, ne, *copodtam*.

copoḡ Has. Nag. **compod**, **copod** Nag. trs., (1) to suck out and especially to suck off smth. which has been put altogether in the mouth, in entr'd. to *ce, ḡ* Has., *cped* Nag. to suck out the juice from smth. held to the lips ; *jarom ulira rasii cepedcabakedei patao copoḡkeda*. Nevertheless, in the case of men or apes, *copoḡ* is sometimes used of a sucking begun outside and finished

copoŕ

inside the mouth. (2) in Nag. it is also used of bears, wolves, jackals, which, taking a fruit in their mouth, chew it just enough to suck out the juice and then reject the rest with the seed. For this they say *tagoro* in Has. See *copoŕ*.

copoŕ-n, etc., rlx. v., to suck smth. from one's own finger: *cini ŭrą-keŕei tii copoŕujana*, having dipped his finger in the sugar, he sucked off what was sticking to it.

co-p-opoŕ, etc., repr v., to let suck off from each other's fingers: *ne honkina hurumsukurasi tirekina laŭ-kaŕjinci gandukina copopoŕjana*.

copoŕ-ŕ (never *copoŕŕŕ*), etc., p. v., to be sucked off or out, as explained under trs: *ne uli ká matia'ana, enamente ká copoŕoa*, lačarepe, this mango is not fully ripe, it cannot be sucked, slice it.

co-n-opoŕ, etc., vrb n, (1) the sucking off or out: *miŕ ganŕara conopoŕte kam asadijana, oŕogem asitana?* (2) the result, i.e., the thing which has been sucked off or out, v.g., a mango seed: *nea okoŕa conopoŕ?* (3) the amount of sucking off or out: *conopoŕko copoŕkeda*, moŕ jalákari uli cabagiŕijana, they sucked so many mangoes that they emptied a netful. Note the use of this vrb. n. with the aff. *tea* and *honar* expressed or understood, to denote that smth. should be sucked off: *ne uli purą leremleremjana, ká lačaros, conopoŕtea*, this mango is very soft, it cannot be sliced, it should be sucked.

co-n-opoŕ syn. *ce cencpe*, vrb., n.,

copoera

the mouthpiece of a *murli*, flute, or *pereŕeŕ*, trumpet.

copoera trs, to tie, catch or apply smth. too near its end; so that there is danger of its slipping off: *sānem copoerakeda*, thou hast tied the firewood too close to each end of the bundle; *bāromem copoerakeda*, thou hast tied the nets too near the ends of the carrying pole; *arakaŕape copoerakeda*, you have placed rafters which are a little too short or you have placed rafters so that their ends scarcely rest on the supporting wall or beam: *bakom copoerakeda*, thou hast tied the hook too near the top of the pole; *bakom* (or *bākorem*) *copoerakeda*, thou hast applied thy hook too near the end of the thing thou wantest to pull off.

copoer-en rlx. v., to carry smth. between two men with the very end of the pole scarcely resting on the shoulder: *miad dirikina bajaŕāntan taikena, miaduŕo tararre sanagotao copoeranjana*, senjaŕsenjaŕei sanagota guirijana oŕ kuraṃkuraṃto hudiraŕāgujana, two men were carrying a stone by means of a pole, one had the pole scarcely resting on his shoulder; whilst they advanced the pole slipped off and grazed him along the chest.

copoer-ŕ p. v., (1) to be tied, caught, applied or supported too near the end to be effective: *sān copoerjana*; *tanol copoerjana*; *bakŕ copoerjana*; *bārom copoerjana*; *bākŕ* (or *bākŕe*) *copoerjana enato koto pocojana*; *danraŕa jokakeda, copoeroa*. (2) of two men carrying smth. between

them, to have the ends of the pole scarcely reaching their shoulders: neatedolara *copoekoa*, jilira sanagoa animo.

copoekge, *copoekcopoek* adv, too near the end to be effective: san *copoekgem* tolkeda; danra *copoekcopoekpe* doakada.

copol-copol (Sad *capal-capal*; H. *capa'*, tremulous, wavering) I sbst., and a lj. var. of *capalcopol*.

II. trs., (1) var. of *capilcopol* (?) fig. to mix too much water with the stew, or with the fermented mass of rice beer: utupe *copol'copol keda*; macepe *copole'copo keda*.

copol'copol-en rlx v., var. of *capilcopol'en*.

copol'cop'g p v., var. of *capil'copo'g copo'copoltan*, *copol'icka* adv, (1) var. of *capil'copo tan*. (2) fig, pouring too much water: utu *copolle-kape* rickeda; cipačabunente mačare dale du'rikakja, *copol'copoltane* datada.

copoiken adv., descriptive of the sound of some heavy body falling, jumping or laying itself down (once) in shallow water: banda atonre kera *copo kene* buru njana.

copoikencopolken adv., producing a slow splashing sound with interruptions in shallow water or the sound of several heavy bodies jumping or laying themselves down one after the other in shallow water.

cor I. sbst., (1) the slaking of lime. (2) the tempering of iron. (3) the disaggregation of clods of earth by wetting them. (4) a chill produced by cold water on men

when they are hot and causing strangury (*tin*): *cor* kacim boroatana, naminara jetetanre tutakun darem bolotana? (5) a chill to which buffaloes are subject with the first rains of the monsoon; they are unable to rise on their feet, and it proves often fatal: niqđara *corle* apia kerako gođjana. (6) casual drunkenness: ilira *cor* namakaja. (7) the application of the *katacor* remedy. N. B. The *katacor* remedy is applied in this way: a piece of rope hanging from a piece of iron is first dipped in oil, then lighted at the loose end and held over the sore part of the foot so that the burning drops of oil fall on it. It is a very painful remedy. It is applied in cases of *darkura*, a bruise on the sole of the foot; of *rolud*, a wound got by treading on a thorn or on a shoot of *ciru* grass; and of *poroka*, a boil on the sole of the foot.

II. adj, (1) with *cuna*, slaked lime: *cor cuna* banoa, rapaakana lo huria-lka mena. (2) with *hasa*, clods of earth disaggregated by having been wetted: *cor hasa* sekerage tegalañdoa *cor* baimente.

III. trs, (1) with *cuna* as d. o., to slake lime. (2) with *meređ* as d. o., to temper iron. (3) with *đela* as d. o., to cause clods of earth to burst and disaggregate by wetting them. (4) with *kaťa* as d. o., to apply to the foot the *kaťa* *cor* remedy. (5) fig, to make smb. drunk: ne loro api candutašte ili kae bosaakan taikena, tinaako *corkja* (6) fig., to give a chill to a man: tutakun đa *corkja*.

enamente țâne saļjana, cold water gave him a chill, that is how he got strangury. (7) fig., to give a chill to a buffalo: uiḡdarā gama kerakoe *corkoa*.

cor-en rfx. v., (1) to apply to oneself the *kaṭacor* remedy: kaṭae *corenjana*. (2) to make oneself drunk: ilihaēatē khâtḡiriakane tai-kena, burti ili namtaḡeii *corenjana*, he was thirstily wishing for rice beer, getting plenty of it he drank too much. (3) to give oneself a chill: kalkal jeṭere daru goe senkena, jeṭe kae sātinaḡarijaneḡ dṡnkudāree *corenjana*, in the hottest weather he went to carry a tree, not being able to bear the heat he took a chill by throwing himself into a deep water pit.

co-p-or r pr. v., (1) to apply to each other the *kaṭacor* remedy: kaṭakina *coporjana*. (2) to make each other drunk: ilitekina *coporjana*.

cor-q p. v., meanings corresponding to the trs.: kâ *corakan* cuna daru japare alope dōēa, kâredo *corq* dipli daru lōa; âṡḡilitee *coriana* ei epai-lite? tutâkun dâ nūtee *corjana* ei enre bolote? kerako uiḡdarā gamateko *corjana*.

co-n-or vrb. n., (1) the extent or amount, in the 7 meanings above: *conore* corjana tala ganṭa hobaḡlōge țâne aṭakarkeda; ilite *conore* corjana nūken oṡḡēte uṡṡa kae ḡarijana. (2) the lime slaked, the earth disaggregated: neaḡ okōēā *conor*? misa *conorkodole* calacabakeda, oṡḡle corea. (3) the application of the *kaṭacor*

remedy: misa *conorte* kae buḡijana, barsako corkja. (4) with *keṡa*, the buffalo which got a chill: misa *conor* kerako, tarako goḡjana, tarako ṭankaḡrūrajana, of the buffaloes which took a chill, some have died, some recovered their strength.

cora I. sbst., a small hoe about the same size as a carpenter's adze, mostly used as a plaything for children: bengarakoṡaḡ, jonrakoṡaḡ-kore *cora* kamire hijua, the *cora* is used to dig the earth around brinjal and maize plants.

II. trs., to forge into a *cora*: no mered tara kuḡlameme, tara *corame*.

coraḡ, *coraḡ-coraḡ* var. of *carad-coraḡ*. Occurs also in the cpd. *burucoraḡ*: *burucoraḡ* mulitele senkena, we followed the rugged path on the hill.

coraë (H. *cori*) I. sbst., petty theft especially of eatables; (in jokes it is used also of greater thefts): *coraëṡa* sajaiḡ namkeda.

II. adj., (1) addicted to petty thefts: *coraë* hon, *coraë* hoṡo. (2), of small things, stolen: *coraë* kanṭara honko samajada.

III. trs., to steal petty things: honko saḡgako *coraëkeda*.

co-p-oraë repr. v., to steal petty things from each other: okooko hatu kanṭarako *coporaëa*.

coraë-q p. v., of petty things, to be stolen: aleḡ dānrambra tisina *coraëjana*.

co-n-oraë vrb. n., (1) the number of petty thefts: *conoraëko* *coraëkeda*, miadmiadṭe goṭa kuḡdiko

cabakeda, one by one they stole all the sweet potatoes of a whole row.

(2) the action: *misa conoraēre mōrea sangako idikeda*. (3) the result, the thing stolen, the traces of the theft: *ne sangako okeā conoraē? nea okeā conoraē? apialeka dā paṭuhjana*.

coraē-coraē trs., poetical parallel of *landir* and *kumbūru*, to steal: *Tambare paēsado coraēcoraējan*, Our copper coins have been stolen.

cor-cor (Sad.; Or *chorchoronā*, to burn with a crackling sound, as damp wood) syn. of *cōcōcō*, the hissing of fire, or red hot iron, in contact with water.

cōr-cōr l. sb t., imitative of the special cry of fowls when they see a snake, an earthworm, or snth. they fear; also of hens from under which one removes an egg: *simkoā cōrcōrin aīumla*.

II. adj., with *rā*, same meaning.

III. intrs., (*cōrcōr* Has. *corcoraō* Nag.), to cry like that: *cikaniho cōrcōratana*, *biā ci lenda*? *lelime*, go and see whether it is for a snake or for an earthworm that the fowls are crying; *sim cōrcōrjada*.

cōrcōr-en, *corcoraō-n* rflx. v, same meaning: *sim kundamre cōrcōrenre hoṛoko rokageko uruṇaṇa biā namakaja mente*, when a fowl cries *cōrcōr* in the courtyard, people come out at once thinking that it has seen a snake.

cōrcōr-q, *corcoraō-q* p. v., of that cry, to be uttered: *barsaleka cōrcōriena hantare*.

cōrcōrtan adv.: *sim cōrcōrtane*

rajada, *cōrcōrtane rikantana*.

corcoraō Nag. var. of *cōrcōr* Has. as prd. only.

***cordea** Has. *cordeo*, *cordeōā* Nag. (Or. *cōrdewā*, the Mundas derive this word from H. *cor*, thief) sbst., generally in the pl., a special kind of witches or wizards who, by the help of a spirit whom they worship in secret, acquire the power to change themselves into a cat, goat, sheep or any other animal and so prowls about at night, doing the various kinds of minor mischief described below. The spirit whose devotees they are, is called *cordeahoggi* or *cordeaculi*. It is not a special kind of spirit but any ordinary spirit, often Mahadeo (always Mahadeo according to some informants), who chooses to act in this modality. Hence the phrase: *Mahadeocandi cordeacindina*. Sometimes the *cor'ea* witches or wizards do not borrow the shape of an animal, but then, their features betray their identity. The mischief they are capable of is relatively so unimportant that it is not worth while to consult the witch-finders about them. Moreover it is easy enough to protect oneself against their incursions by making them believe that one is not a Munda.

The principal mischief ascribed to them are nightmares. They will come, generally in the shape of an animal, and lie bodily down on the sleeper's stomach, oppressing it by their weight (*horo len*) and preventing him from moving or shouting;

cordea

or they will simply sit down on his side covering him with their shadow (*hoṛo umbul*). The effect is the same.

In addition to nightmares they also cause baldness either by licking men's hair (*hoṛo jal*) or by burning it (*hoṛo soḡ*); and often they burn holes (*ʿijə soḡ, lija ba*) in the clothes of people whilst they sleep. To prevent them from entering the house and playing these tricks people draw a line with a piece of charcoal across the doorstep and on the wall around the door. The one who is subject to nightmares also ties a piece of iron to his hand or foot, so that the chordeas may take him for a blacksmith and leave him alone; or he sleeps with his head across a cane, which device however is also used against spirits. The charcoal too is intended to make the chordeas believe that the house belongs to a blacksmith. That charcoal line has to be renewed every night because it loses its efficacy as soon as a man has crossed the doorway.

To prevent them from thrusting their hands in the rice cooking pot (*maṇḍi sɿ*) or in the beer brewing pot (*ʾili sɿ*) and so spoil the contents, a leaf with some charcoal is placed on top of these vessels.

To prevent them from stealing rice from the threshing floor (*kolomra jaṛbaba kumbūru*), a charcoal line is drawn around the heap of threshed grains and a piece of charcoal, a piece of iron, v. g., a sickle, or some cowdung is placed on top

coro-boro

of the heap. Cowdung is intended to make the witch believe that the rice belongs to a cowherd. When a chordea has stolen from the heap of rice, people do not notice it at once, but their provision will not last long, and next year the rice will not germinate well and the crop will be bad.

N.B. To dirty children people often say: *bə-ge abunənme, cordeako jalmea*, have a good wash otherwise the chordeas will lick thee.

cordea-boraga, cordea-candī sbst., the spirit worshipped in secret by a *cordea* witch or wizard.

cordea-sɿ-cordea-sɿge adv., with *soan*, to have the smell of spoiled rice water: *ne maṇḍi cordeasɿcordea-sɿge soana*.

cōr-dundur (from II. *cor*, thief, and Mundari *dundur*, to deny) t. abs. n., the habit of angrily denying faults which one has really committed: *iniḡ cōrdundur janaō nekagea*.

II. adj., who has this habit: *cōr-dundur hoṛo*.

core (Sad. *colre*) diminutive of *cocōre*, like which it is constructed.

core-core var. of *cocōre*, but has no vrb. n.

cor-kāṭ (Sad.) syn of *kumbūru*, to steal. It is constructed like *coraḡ*, but is also used as alj. noun: *cor-kāṭkolḡ alom jamana*.

coro-boro Has. I. adj., with *kaje*, *jagar*, hypocritical talk.

II. trs., to talk hypocritically, to cheat: *jagare coroborojadu; jagare coroborokedlea*.

coroboro-n rlix v., same meaning: jagare *coroborontana*.

coroboro-o p. v., corresponding meaning: jagar *coroborojana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *jagar, kaji*: inido *coroboro jagar hōro*: pusileka iī gotatopaea.

cōro-bōro var. of *cārbār*. In Nag. it has a slightly pejorative sense.

coro boro var. of *joroboro*.

coroḡ (Or. *curkha'ānā*) I. sbst., always preceded by *miḡ*, and oft n followed by *leka*, just a little of the liquid. Cfr. *cikraḡ*.

II. trs., the frequentative of which is *caraḡcoroḡ, coroḡcoroḡ*, and the diminutive *miḡcoroḡ*, to pour a very small quantity of liquid from one's hand or from a vessel: *misa coroḡ-taiḡme* ente *hokataiḡme*, pour me once a little and then stop; *utuḡ hātinaḡkena okonḡdoe londhākḡja okonḡdoe coroḡkḡja*, he dealt out the stew and gave a lot of it to some, and a little only to others; *okonḡdoe miḡcoroḡkḡja*, to some he poured out just a little bit.

coroḡ-n and the diminutive *miḡcoroḡ-n* rlix v., to pour out a little for oneself.

coroḡ-o, and the diminutive *miḡcoroḡ-o* p. v., to be watered a very little, to receive a little quantity of liquid: *ne bākore ḡa coroḡbaḡalena*, a little water has been poured on these flowering-plants; *utu tarako londhājana, tarako mimiḡcoroḡjana*.

co-n-oroḡ vrb. n., (1) the utter smallness of the quantity of liquid poured out: *conoroḡe coroḡkeda*, *utu*

miḡ surpudo kā hobao, he has poured out so little stew that there is less than what is usually put all at once in the mouth. (2) the pouring out of a small quantity: *misa conoroḡre miḡ kāḡḡḡ jiluḡ uḡḡmisila*, in pouring out a little stew he let fall with it a piece of meat.

coroḡken adv., pouring out a very little once only.

coroḡkencoroḡken, coroḡleka frequentative adv, syn. of *caraḡcoroḡtan*.

coroḡ-coroḡ frequentative of *coroḡ*, var. of *caraḡcoroḡ*.

coronḡe (Sa.l. *cotre, coraing*) var. of *cocōre*.

coroḡe, coroḡe Nag. var. of *cocōre*.

cor-poḡo-poḡo (Sul; Or. *chorr*) I. sbst., imitative of the fizzing sound, followed by bubbling, made by quicklime or red-hot iron thrown into water, or by a spoon full of boiling oil with onions and garlic, introduced into the stew near the bottom. *Cor* is the fizzing sound which is followed by the *poḡopoḡo* of the bubbling.

II. a.lj., with *sari*, same meaning.

III. trs. caus, to cause the production of this sound: *utuḡ corpoḡopoḡokeda*, *lolo merede corpoḡopoḡokeda*.

corpoḡopoḡo-o p. v., to be treated so as to produce this sound: *utu corpoḡopoḡoḡtana*; *lolo mered corpoḡopoḡoḡtana*.

corpoḡopoḡotan, adv., with *sari*, making this sound.

coṛa (II. *chorṇā*) occurs as affix syns. with *bage*, in the cpds. *tikicoṛa, oḡoṛcoṛa*, to cook simply in water.

cora-hai Has., **coḍa-haku** Nag. sbst., a fish, about 7" long, with a head 2-2½" thick, and living in rice fields and rivers. When young, it is called *corēge*; when half-grown, *corogoḡ*; when full grown, *cora*.

coralukui-jonq Has., **coḍalukui-jonq** Nag. sbst., *Eragrostis gangetica*, Steud.; Gramineae,—a perennial grass 1-3' high, used to make brooms.

coraṇa Nag. syn. of *coq*.

corēḡ syn. of *cōḡ*.

coro-boro var. of *ḡoroboro*.

corogoḡ Has., **cāḡogoḡ** Nag. syn. of *cirpa* Kera. sbst., a half-grown *corahai*, about 1" thick.

coror Has., **coḍor** Nag. trs. to let drip or trickle a very small quantity of liquid from one's hand or finger (not from a vessel); luturre ḡa *cororodertame*.

coror-en rflx. v., to let drip some liquid from the finger or hand on one's own body; luturre sunume *cororentana*.

co-p-oror r. pr. v., to let drip from the finger or hand some liquid on to each other's bodies; luturre sunumla *coporora*.

co-n-oror vrb. n., the amount of letting drip: lolo pāl cortanre *conorora* corokeda, ḡoṭa bāḡara ḡa miad pālreḡe cabautertada, in tempering a ploughshare he let drip on it from his hand so much water that he emptied a whole small waterpot over a single ploughshare.

cō-susun I. sbst., the dance of masked men. This takes place officially on the night before *hakanparoh*

but it may be performed also at other times. Mundas never take part in it.

II. intrs., to perform the dance of masked men: *cōsusuntanako*.

cotāri Nag. (Sak.; II. *cutahrā*, polluted by touch) I. adj., of objects only, not of men, defiled because they have been touched by people of another caste; *colāri* caṭu enḡtape. Also used as adj. noun: *colāriko* alope aderea, do not bring defiled things inside the house.

II. trs., to defile smth. by touching it; miad ḡāsi ne caṭui *colārikeda*, *colāri-q* p. v., of objects only, to get defiled; naḡauter caṭu kā *colāriroa*; misaleka ḡa dōbarakḡ taḡomte eṭa jati juṭḡkere *colāriroa*, as long as a new waterpot has not been used it cannot get defiled; but when it has once contained water it gets defiled if touched by people of another caste. If it has contained water owing simply to exposure to the rain, this does not matter among the Mundas, as it does among the Hindus.

cotor var. of *chatar*. It occurs in the Asur legend as syn. of *umbul*, to shade (even without an umbrella): *okoja burudo umbulkeḡtabua*, *colorkeḡtabur*. It is not used in current language with this figurative meaning. It forms the same cpds. as *chatar*.

cōt, cōṭo I. sbst., (1) strength. This meaning occurs in the adverbial phrase: *aḡa cōt bāri*, with all his strength: *aḡa cōt bārii dalliṇa*. (2) the effects of a severe handling; the hurt caused by violence: *haktee*

cōt

koramlena, *cōt* menagea.

II. trs., (1) to hurt, to handle severely: daldoe dallja, kae *cołkiz*, he struck him with his stick, but not hard. (2) of natural causes, to cause smb. much suffering or great pain; to affect smb. very much: *renagē cōtjāina*, I find the hunger very trying; haēa *cōtjāina*.

cō'o-n rflx. v., () to addict oneself strongly to, to indulge a strong passion for: *junburireo cōt'ujana*. (2) to exercise one's strength on one's own body: *kuřamree gilen-tana, cōtōdo kae cōtontana*, he beats his breast with his fists, but not hard. (3) to undertake hard things, v.g., hard work: *kam'ire ne hořo ciulaō kae cōtōna*.

co-p-ōt repr. v., to apply strength on each other: *mimiđ dāndakia dapalkena ena kakia copōjana*, they struck each other once with their sticks, but not violently.

cōt-g p. v., to be hurt, to be handled severely: *tođoe tođjana, kae cōtjana*, he was hit, it is true, but not with force.

co-n-ōt vrb. n., (1) the amount of violence: *daljaire conōte cōtjia, tii hulauterkia*, in beating him with his stick he exerted so much strength that he broke the man's arm. (2) the exertion of much strength: *misa conōtte tala gādi kaina nirdaria*, I cannot run fast over half a league in one stretch.

cōt, *cōtge* adv., syn. of *kūh*, very much, very hard, very fast, with much force: *cōtē jumburia, cōtē*

cołq

nirea, *cōtge* hasujaina, *cōtge* hača-jaina.

miđcōt adv., for a little while, by a short exertion: *miđcōt* tiagu'ome; *aērtuōmko hijulena, sobenko mimiđcōt* calukedei *ačartačomgeko senqrūrajana*, they came successively and having hoed each for a little while they went away one after the other.

miđcōtē adv., syn. of *misa conōtte*, in one uninterrupted exertion, in one stretch of effort: *miđcōtē tala gādim nirlarici*?

cołq (II. *chantnā*, to lop off) diminutive of *połq*, trs., to peel off, to pull off or detach from the surface: *tuāre jurakan lađ cołāme*, detach the cake from the cooking pot to which it sticks; *mari pālasātar cołqtape*, *pālasātarrunroa*, take off the old plaster from the wall, it will be plastered afresh; *ne daru cołqtape*, strip this tree of its bark. Note the idioms: (1) *deina cołqmea*. Has. or *hartaina cołqmea* Nag. I will give thee a sound drubbing so as to lay bare the flesh on thy back. (2) *mođ hisi takae numukilkedlea, imin-reo mar! molorādo kae cołakedlea*, he refused us the twenty rupees he owes us, never mind, he has not peeled off our brow, i.e., he has not deprived us of the possibility to get it in some other way, to make up for it in some other way, v.g., by working.

cołq-n rflx. v., to peel off smth. from one's own body: *runjuī cołqantana*. *co-p-olq* repr. v., to peel off smth.

coṭaḥ

coṭaḥ-coṭaḥ

from each other's body: barankina dearekina gaḍakana runjukina copoṭakena.

coṭa-gg, coṭa-g p. v., of smth. superficial, to peel off or to be peeled off: nesaraṛa rana coṭajana, in this spot the paint has peeled off.

co-n-oṭa vrb. n., (1) the extent or amount of peeling off: ranaga tupu kupiko miaḍ japuḍḍaru conoṭaḥo coṭakeda, goḡuterjana, women preparing a dye have stripped off pieces of bark from this Albizzia stipulata to such an extent that the tree died. (2) the act of peeling off: japuḍḍaru moḍ sirma conoṭaḥedo kae goḡjana, api sirma ṭanaḥteko coṭakeda, entee goḡjana. (3) the result or the thing peeled off: ne baklalo okoḡa conoṭa? Who has peeled off this bark?

coṭaḥcoṭage adv., with sībara, to plough scratching only the surface here and there: purage keṭajana, coṭaḥcoṭagele sībarajada.

coṭaḥ (II. cūṭnā) trs., (1) properly: to click the tongue (once) in sucking smth. which is put in the mouth, or in licking. It has always this meaning in the cpd. jaḷcoṭaḥ and in the reduplication coṭaḥcoṭaḥ: moca coṭaḥkeda. (2) to lick up: cini coṭabeme.

coṭab-en rflx. v., to lick up or suck out clicking the tongue: cinam coṭabentana? (2) to lick up: cini coṭabentana.

coṭab-g p.v., (1) of the tongue, to be clicked once in licking or sucking: moca misa coṭaḥjana. (2) to be licked up: ne, ne honge dara!

cini rokage coṭabecabjana, orṇṇai-me, look at this child! Its sugar has been licked up at once, give it some more

coṭaḥken adv., [clicking the tongue only once.

coṭaḥkencoṭaḥken adv., clicking the tongue now and again.

coṭa-bara trs., to peel off or detach smth. from the surface here and there: loḡṇale coṭabarajada, we plough the rice field scratching only the surface here and there.

coṭa-bara-g p. v., to peel off or get peeled off here and there.

coṭaḥ-coṭaḥ frequentative of coṭaḥ, I. sbst, the continual click of the tongue in sucking smth. which is put in the mouth, or in licking up smth.: coṭaḥcoṭaḥ aiunla.

II. adj., with sari, same meaning.

III. trs., to click continually the tongue as described: moca coṭaḥcoṭaḥjada. (2) to suck out or lick up with continual clicking of the tongue: jojoe coṭaḥcoṭaḥjada.

IV. intrs., to click continually the tongue: honko jojo jomtanreko coṭaḥcoṭabea.

coṭaḥcoṭab-en rflx. v., same meanings: moca coṭaḥcoṭabentana, jojoe coṭaḥcoṭabentana.

coṭaḥcoṭab-g p.v., (1) of the tongue, to be clicked continually: okoḡa moca coṭaḥcoṭaḥjana? (2) to be sucked out or licked up with a continual clicking of the tongue: jojo coṭaḥcoṭaḥjana.

coṭaḥcoṭaḥtan adv., with or without the affxs. aṇge, ge, tan, tange, also

coŋ

coŋh-coŋh

coŋhlekā, clicking the tongue continually.

coŋ (II. *choŋā* Sad. *coŋ*) I. adj., with *kaji*, just a word : *coŋ kaji* *bāriā aiūmlā*, puratin kako udubkeda.

II. trs., (1) to give very little : *cinido gomkem coŋkīnā*, sir, you gave me but very little sugar. (2) to do smth. very little : *kajii coŋkedā*, he said very little. (3) to do smth. for a little while : *landae coŋlā*, he laughed for one moment, he gave a short laugh.

coŋ-n iŋx. v., to give much to the others and keep little for oneself.

co-p-oŋ repr. v., to give very little to each other : *jagarkinā copotejana*, they had a very short conversation ; *cranākinā copotejana*, they quarrelled for a very short while : *gopoŋkinā copotejana*, they fought a very little with each other.

coŋe-q p. v., to get very little : *aiŋoiŋ coŋejana*, I too received very little ; *jiluina coŋejana*, I was given very little meat ; *cranātenā coŋejana*, I got a very short scolding. Note that *sārtenā coŋejana* may mean either : I was slightly hit by the arrow, or : I was nearly hit.

co-n-oŋ vrb. n., the degree of littleness of the thing given : *corotepe coŋkīnā*, bar laped mandigera *cakarādaŋijana*, you have given me so little stew that with it I was able to season but two mouthfuls of rice.

III. As affix to other prds., *coŋ* generally means that the action expressed by the first part of the epd.

lasted only a very short time : *aŋ-coŋep*, to dawn a very little, to begin dawning ; *landae coŋ*, to laugh one moment ; *kajicoŋ*, to say a few words ; *eraŋcoŋ*, to give a very short scolding ; *aiūmcoŋ*, to hear for a little while, etc. But *ŋcoŋ*, *luŋcoŋ*, *ŋotecoŋ*, *tercoŋ*, etc., may mean : to nearly hit or just miss, as well as : to hit just a little ; and *omcoŋ* always means to nearly give, to offer smth. and draw it back, to promise smth. and not give it.

coŋcoŋ, *cuŋcuŋ* adv., just a little : *coŋcoŋgerā aiūmlā*, *udublā*, *jomlā*, *lollā*, etc. These phrases are syns. with *aiūmcoŋlā*, *udubcoŋlā*, etc. *coŋcoŋte* adv., very nearly, almost : *coŋcoŋterā toŋekia*, *coŋcoŋtee omaiŋā*. These phrases are syns. with *ŋotecoŋkīnā*, *omcoŋkīnā*.

coŋel-coŋel var. of *conŋelconŋel*.

coŋel-moŋel var. of *conŋelconŋel*, but *coŋelmoŋeltan* is not used fig. of men.

coŋki var. of *choŋki*.

coŋh-coŋh, Nag. *coŋ-coŋ* Has. I. sbst., imitative of the sound of a liquid falling drop by drop, as, v. g., water from the eaves of a roof after a shower of rain.

II. adj., with *sari*, same meaning.

III. intrs., also *coŋ*, *coŋh*, to trickle down drop by drop : *dā coŋtana*, *dā coŋcoŋtana*.

N.B. *Coŋhkenā*, *coŋhkenā*, means : only one drop fell.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *coŋhken-coŋhken*, *coŋhlekā*, etc., modifying

cofo-cofo

joro: cofoleka jorotana, it is heard leaking or trickling drop by drop.

cofohken, cofoken adv., producing that sound only once: *cofoken* jorolena, only one drop fell. With the copula *a* it may be used proudly: *cofohkena, cofokena*, only one drop fell.

V. adverbial aff. in the cpd. *hira-cofo*, to leak in many places.

cofo-cofo (Sad.) I. sbst., imitative of the sound of liquid falling protractedly in a small quantity, in a thin jet or streak: *oikan cofocofoaifumotana, lilipe cipajada ei?*

II. adj., with *sari*, the same sound.

III. trs. caus., to cause a liquid to fall with that sound: *iliko cofocofojada*, they are squeezing out from the dregs rice-beer which trickles down in a thin jet.

IV. intrs., to trickle down with that sound: *da cofocofotana*.

cofocofo-o p. v., to be heard trickling down in a thin jet: *aditare ili cofocofotana*, *sarere sim catapataotana*, in the inner room rice-beer is heard being squeezed out in a thin jet, in the outer room the feathers of a fowl are heard being burnt off.

cofocototan adv., with that sound: *da cotocototan* jorotana, the roof leaks, the water is trickling down in a streak, *ili cofocototanko* cipajada.

cofo-cofo Has. var. of *cofohcofo* Nag.

cofoa I. adj., with *loona*, a *caora* field which dries up before the end of December if there be no rain any more after the monsoon has stopped: *cofoa loona* *da purakere hambalao*

cofoa

jaromoi, ka purakere *lo dembotan-kore baba riroa*, even late varieties of rice ripen in a *cofoa* *loona* if there are still showers after the rainy season; but if there are none the rice dries up at the time when the ears form.

II. trs., (1) of the fields and soil, to dry up altogether by evaporation, in entrd. to *anjed*, which means only to exhaust the surface water: *jete soben loona cofocabrakeda*. (2) of eatables, to exhaust by evaporation, only the water in which they are cooked, without drying up the eatables themselves, so that it denotes the same degree as *anjed* when there is question of a field: *isindole isinkeda, anrile cofocoa*. In this meaning it occurs also in the cpds. *lecofoa, honajacofoa, laucofoa*.

III. intrs., of fields and soil, to dry up by evaporation: *loona cofocotana. cofoc-o* p. v., (1) of fields and soil, to get dried up by evaporation: *loona haaukgei cofocoa* *ente silere ka gedoa*, when the water of the rice field has been evaporated the earth will dry up and then if one ploughs that field the earth will not stick together in clumps. (2) of eatables, to get their cooking water exhausted or to get superficially dry: *ladakan haiko atomreko cofocoka*, *rultakom*, take out from the fire the baked fishes that they may lose their superficial humidity at the side of the fire; *honajad arare ceece sari hokajanre, cofociana* *mente munda*, if the *ceece* sound has stopped in the vegetables one is making a

dry stew of, it will be clear that the water is exhausted. (3) of animals, to dry up, to become lean: ne kera kūh kiriakane tākena, mōpimōpītee *cofoqolana*. (1) of people, to get rid of the vapours of drink: ili nūkeate jētesinagi senhorare *cofoqotan* dipli āōge tetana, if, after drinking rice-beer, one travels in the heat of the day whilst the vapours of drink evaporate, one suffers from extraordinary thirst.

co-n-otoq vrb. n., the degree to which a field or earth is dried up: *conofoq* *cofoqajana* aleq loēoa goṭa sārabarajana, our rice field dried up to such a degree that it is cracked all over.

cofoqage adv., so as to dry up, so as to get dried up: loēoa *cofoqage* jete jōrjana.

cōa Hlas. var. of *coq*.

cōṣ Hlas. (nasal long) var. of *cōḡ*.

cōṣ (Sad; Or. *chōṣchōṣraṣ*, to hiss, said of a fire or red-hot iron in contact with water) trs., (1) to extinguish either by throwing water on smth. or by throwing smth. into the water: dāte *cōctan*; bāndaraṣ dāre barāē pālkee *cōcjada*. (2) syn. of *anu* and *cor*, to temper iron by means of water.

cōē-q p. v., (1) of fire, to be extinguished by contact with water: cororlere puratan kā *cōṣoa*, carūlere puratan *cōṣoa*, by throwing water on it it will not be perfectly extinguished, by throwing it into the water it will. (2) of iron or steel, to be tempered: holadḡ huraṇaṇulere

eikate kā *cōṣoa*?

co-n-cōē vrb. n., the act of extinguishing or tempering with water: barāṣ *conōṣte* kaia palursiajana enamentea cōṣrūrakeda, I was not pleased with the blacksmith's tempering, that is why I tempered it myself once more.

cōṣa, **cāṣa** var. of *cōṣa*.

cōṣa, **cōṣē** (H *coigān*; Or. *coyā*; Sad) sbst., (1) syn. of *sarsandi*, scales of fishes and snakes. (2) syn. of *raṇja*, the scab of a wound or sore.

cōṣ-cōṣ (Or. chirping, as of the cicada) I. sbst., imitative of (1) the sound produced by water in the first stage of boiling, in catrd. to *cāṣēiṣ*, which describes the sound in the last stage; and *cēcōṣē*, which is syns. with *cōcōṣē*, but describes rather a more prolonged sound, when it is not a frequentative. (2) the hissing of fire or red-hot iron in contact with water. It is syns. with *coror* and its frequentative is *cōcōṣē*. (3) the hissing of lime which is being slaked. This too is syns. with *corcor* and its frequentative is *cōcōṣē*: cinaraṣ *cōcōṣē* āiump tana?

II. adj., with *sarī*, same meanings.

III. trs. caus., to cause the production of one of these three sounds: dāpe *cōṣcōṣketa* ci aṇrige? Have you yet put water to boil?

IV. intrs., to produce one of these three sounds: dā *cōṣcōṣtana*, dā *cōṣcōṣjana*.

cōṣcōṣ-q p. v., (1) of water, to begin to produce this sound. (2) of fire,

red-hot iron or quick lime, to be made to hiss in contact with water. *côcêcôlân* adv., with one of these three sounds: *da côcêcôlân basana-tana*.

côêê var. of *côêa*.

côm̃p, *côp* (Or. *comnā*, to bruise a young shoot by turning and twisting so as to use it as a rope). sbst., the fibre of *ruruquârî*, *Bauhinia Vahlî*, W. and A.; *Caesalpinicea*.

côređ Nag. syn. of *côê* Has., but it is also used with *tamku* as d. o., in the meaning of to break off a piece of tobacco, for which they use *keca* in Has.

côřô (II. *chor*, omission, leaving out; Sad. *chôr*) I. vrb. n., the act of omitting or leaving out: *côróte* (or *conôřôte*) *kāni kâ mundibesjana*. II. adj., omitted, left out, overlooked: *côřô kajiko urunamrûae*.

III. trs., syn. of *culhage*, to overlook, to pass over, v. g., in a distribution: *côřôkîñam*

côřô-n rflx. v., to overlook oneself in counting, to forget oneself in a distribution: *côřôntanam*.

co-p-ôřô adj. and adj. noun, who is in the habit of overlooking people in the distribution: *copôřô horoko hařinarikataia*, enate *purā horoko kako namana*; *nekan copôřôko alope hařinarikakoa*.

côřô-ř p. v., to be overlooked; to be passed over: *miñđ kaji côřôjana*, one thing has been passed over (in the reading, in the telling of a story, etc.); *barabari kae herkeda, kotā-kōtā côřôbarajana*, he did not sow

evenly, there are places where no seeds have been thrown.

co-n-ôřô vrb. n., (1) the amount of overlooking: *iskulhon m̃tae hařinakena, conôřôe côřôkedkoa mod̃ hisi horol̃kū kako namana*, one of the pupils distributed the sweets, he overlooked so many that some twenty got nothing. (2) the act of omitting, of overlooking: *conôřôte kâni kâ mundibesjana*. (3) the man or the thing which has been overlooked or omitted: *silaren conôřôko om̃arlekem en tačomtel̃ c̃ta somte hařinaeme*, first give to those who were overlooked the first time and then go round a second time giving to each; *kānitane taikena barsaleka conôřôdo urū namk̃deñ kajirûrakeda, tačomte purage côřokedei kânira m̃undi kâ namjana*, he was telling a story; once or twice, remembering a passage which he had passed over, he went back to that point and started again, but at the end he omitted so many passages that the story became unintelligible.

côřôcôřô adv., overlooking many people or many things: *côřôcôřôe hařina-barajadkoa*.

cu Has. *cuřu* Nag. *curuñ* Has. Nag. (II. *cuřki*, pinch; Sad.) efr. *lagaš*, I. sbst., the little heaps or pinches of grain put on the ground for counting purposes: *cyko lekape, ciminta menā?* Count the pinches, how many are there?

II. trs. (1) to take grains, salt, dust and similar things between the thumb and the tips of all the fingers.

cua, cuað, cûâ (II. *cuânâ*, to distil; Sad. *cunek*) I. subst., an extract obtained by fire. The term is used especially of *lurbîarâ cua* and *hûringâ cua*: (1) *lurbîarâ cua* sud-moroëre ranu lagatîarâ, gosq ranuge, tilminasunumo enreko jamaëa orq kainâ tîrakada ctagako, the fatty extract of the *lur* snake is a good remedy for leprosy, it is a remedy which is rubbed on; sesame oil too is mixed with it and I do not know

what other ingredients. A small recipient embedded in the ground is covered by a pitcher with a hole in its bottom. The snake is put in the pitcher around which a fire is kept up for a certain time. (2) To obtain *hūrira cua*, which they use for medicinal purposes, the native medicine-men cut a branch or stem of *hūrī-daru*, *Vitex Negundo*, about one yard long and 2" thick, dispose it horizontally and light a fire under the middle of it. They collect the sap which flows out at both ends: this sap is called *hūrira cua*.

II. trs., to extract a liquid from smth. by means of heat, v.g., by distillation: *arki, sososunum ađ itil-sunumko cuađa*: *Bassia* brandy, *Semecarpus* oil, and lard are extracted by heating over a fire; *hūrio-pađra rasi ranumente buđiko cuađa*; *makan cualere* gotom baiua, if you put butter on the fire it will become ghee, clarified butter; gotomko *cua-jada*, they clarify the butter over the fire; *poroka enetere batiko cua-koa*, when a boil forms on the sole of the foot they burn a dripping wick over it, i.e., they apply the *kařacor* remedy. (See under *cor*). In this sentence *cua* has a double d.o., *ko* standing for the patients.

cua-n, etc., rflx. v., to apply to oneself the *kařacor* remedy: *bati kaina cuana*.

cu-p-ua, cu-p-uađ, cu-p-ûđ repr. v., to apply to each other the *kařacor* remedy: *batilana cupua*.

cua-g, etc., p.v., (1) of a liquid, to be extracted by means of heat:

meromitil *cuaakana*, meromsunum *cuaakana*, the goat's lard has been melted and extracted from the tissues. (2) to be submitted to the process of distillation or another similar process: *madukam tupua-kana, tisia cuapre řańkaoa*, the *Bassia* flowers are steeped in water (with *iliranu*, the ferment for rice-beer), i.e., are fermented, if they be distilled to-day it will be all right. (3) to get an application of the *kařacor* remedy: *batii cuajana*.

cu-n-ua, cu-n-uađ, cu-n-ûđ vrb. n., (1) the amount of extraction: *cunua-ako cuakeda*, gořa meromřa itilko *cabakeda*, they have melted down all the fat of the goat. (2) the extraction by means of heat: *misa cunuate soben itil kâ uruřacabajana*, orř *misa cua lagatiņa*, in one extraction all the lard has not come out, we must melt down the fat once more. (3) the extract: *nea okořa cunua*? Who has extracted this?

cuađ var. of *cua*.

cubă (P. *ghubăr*, dust) I. sbst., a mote, any little thing, as dust, which has got into the eyes: *medre cubă menăgea*; *kapōři, ama medreă darna uruřasidaeme enre enařa hagamă cubă uruřamentem leldaria*, hypocrite, remove first the beam from thine own eye, not before then wilt thou be able to see in order to remove the mote from thy brother's eye.

II. adj., syn. of *cubaakan*, with *međ*: *cubă međte kaina leldariřana, tarasřtera leljada*, I cannot see with the eye in which a foreign substance has entered, I see only with one eye.

III. trs. (1) to throw dust in some-
one's eyes : ocam *cubqjina*, stop,
thou throwest it in my eyes ; duratec
cubqjina, he threw dust in my eyes.
(2) fig., with *med* as d. o, to bribe :
samage kile olrikama, meddole *cubq-*
mea, we do not ask thee to write it
for nothing, we will give thee a
bribe.

cubq-n rslx. v, to get smth. in one's
eye : cilekatem *cubqanjana* ? How
didst thou manage to get a mote in
thine eye ?

cu-p-ubq repr. v., to throw smth. in
each other's eyes : gitiltekia heper-
kena medkina *cupubajana*, they threw
sand at each other, both got it in
their eyes.

cuba-gg p. v., (1) to get smth. into
the eye : nidirhasatera *cubqlena* ;
nidirhasate media *cubqlena*, white-
ants earth fell into my eyes. (2) of
the eye, to be entered by some mote ;
durate ainq med *cubqjana*. (3) of
dust, etc., to enter or be thrown into
the eye : dura *cubajana* ; dura medre
cubajana.

cu-n-ubq vrb. n., (1) the amount of
dust in the eyes : *cunubqe* cubajana,
baran med arid kae daritana, he got
so much dust in his eyes that he
cannot look with either of them.
(2) the fact of getting dust in one's
eyes : misa *cunubqte* kaciben botoa-
jana, orq durareben kepeleatana ?
Are you not afraid to get once more
dust into your eyes, that you are
again teasing each other in the
dust ? (3) the mote which entered
the eye : misa *cunubqdo* dare med-
leate urunajana, eta some *cubaakana*,

a first time a mote was removed by
plunging the open eye in water, an-
other mote has entered now.

cq-barabari trs., to make equal or
level by the addition of a pinch.

cqbarabari-q p. v., to be rendered
equal by the addition of a pinch.

cq-bara trs., to give or take a pinch
here and there, now and again.

cqbara-q p. v, of a pinch, to be taken
or given here and there.

cuh-cuh var. of *ciruhciruh*.

cuh-cuh I. sbst., the call of the
kingerow : *cuhcubia* aiumla, miad
demenuad menaia.

II. adj., with *rq*, same meaning.

III. intrs., of the kingerow, to call :
demenuad *cuhcubea*. They say also :
demenuad *golceu*.

cuhcub-en rslx. v., same meaning :
demenuad *cuhcubentana*.

cuhcubhtan adv., modifying *rq* : dem-
enuad *cuhcubhtane* rqa.

cubu]-bagel syn. of *cubuiken sobo*,
trs., to prick once on the buttocks :
kerac *cubuibagellia* alacite, entee
sobaranjana, he pricked the buffalo
once with his goad and the buffalo
ran straight first in one and then
in another direction.

cubuibagel-q p. v., to be pricked once
on the buttocks.

cubuibagel-en rslx. v., to prick one-
self once on the buttocks : janumroe
(or janumtee) *cubuibaglenjana*, or
cubuiken janume *dubla*, he suddenly
sat down on a thorn.

cubu]-cubu] (Sad. ; II. *cubk*, prick-
ing, puncture) trs., to prick conti-
nually on the buttocks : *cubuicubui-*
kia.

cubuꞤcubuꞤ-Ꝁ p. v., to get pricked continually on the buttocks: *sagãri harre kera cubuꞤcubuꞤdo kancee cubuꞤꝀlana*, lagagee lagajana, cikačærꝀ? In the driving of the cart, the buffalo is being goaded again and again, but it is tired, what can it do? i.e., it advances slowly but this is not because I do not goad it on; I do; it is simply because it is tired.

cubuꞤcubuꞤtan, *cubuꞤkenecubuꞤken*, *cubuꞤleka* adv., modifying *sobo*, pricking again and again or continually on the buttocks.

cubuꞤken adv., pricking once on the buttocks: *cubuꞤkene sobolja*, *cubuꞤken janume dubla*.

cubuꞤ-cubuꞤ I. sbst., imitative of (1) the call of *sakamtukueꝀꝀe*, the tailor-bird. In this meaning it is a var. of *cugũcugũ*. (2) of the sound of rather quiet pounding of rice.

II. adj., with *ra*, the same call; with *sarĩ*, the same sound.

III. intrs, to give this call or produce this sound: *ruꝀuntanree cubuꞤcubuꞤjada*; ne guꝀure sakamtukueꝀꝀe *cubuꞤcubuꞤjada*.

cubuꞤcubuꞤ-n rflx. v., of the tailor-bird, to call like this.

cubuꞤcubuꞤ-Ꝁ p. v., of this call or sound, to be produced.

cubuꞤcubuꞤtan, *cubuꞤkenecubuꞤken* *cubuꞤleka*, adv., modifying *ra* or *ruꝀurũ*.

cubuꞤken adv., modifying *ruꝀurũ*, with the same sound, in one stroke only.

cu-bulua II. **cuꝀu-bulua** Nag syn. of *lagaꝀbulua* sbst., the addi-

tional pinch one receives when buying salt. Note the saying of the women: *cubuꝀurage usura*, the additional pinch of salt is the test, i.e., nobody is satisfied if he do not get it.

cucu II. **var of cacu**.

cucu (Sad. Or. *jũju*) sbst., used by little children or in joke, of the male organ.

cucũraũ syn. of *cudũcuꝀ*.

cuꝀ (See under *ced*) I. intrs., (1) to hop, to jump from branch to branch. (2) sometimes used instead of *kuduru*, to hop along on the ground: *pu-i cudũharatan eꝀꝀekoe loꝀojadkoa*, the cat is on the spring for the birds that hop about.

II. trs., (1) to jump against smb. or smth. from a squatting position: *itiakania taikena, ekehon mũĩ cudũkĩna*, I was lying down, a young frog jumped against my nose; *eoko mandĩi cudũkeda*, a frog jumped on to the cooked rice. (2) to overlook smb. or smth., but in this meaning *cudũbage* is generally preferred: *cudũkĩnam*.

cud-en rflx. v., of frogs, of certain birds, of men, to jump from a squatting position, to jump from branch to branch, to hop along slowly on the ground: *manaleꝀꝀe, teredĩ, pijurĩ, enkanko cudena*, the white-eye, the *teredĩ*, the *pijurĩ* and such-like birds hop from branch to branch.

cud-Ꝁ p. v., (1) to be passed over, to be overlooked: *hanjĩnĩ hãĩnjanro taramarako cudũbaraõa*, if more than one man (this one and that one),

cud

cud-cud

deal out the parts, some people are likely to be overlooked; ena paraöre *cudjana*, that has been passed over in the reading. (2) of the plough, to advance in jerks: keŋ otere ŋaraēaken načal *cudol*, (or *cudidio*, *kupiloa*, *cadana**cadanaoa*), when the ploughshare is too slanting, the plough advances with little bounds in the ploughing of hard soil.

cu-n-ud vib n., (1) a jump from a squatting position: barunda mid *cunudte* mōre mukae senojana, the bull-frog in one jump went a distance of 5 cubits. (2) The act of a bird hopping along for a certain distance: miša *cunudte* siruē bar kutuñall-kan gorae paromkeda, in one continuous hop the wagtail passed over a field as long as two ploughing lengths. (3) the amount of hopping from branch to branch: miā ēŋō *cunude* eulenjana, midgarikaŋre sobn kotokoe *cudpuraōkeda*.

cudcud adv., (1) overlooking several people: *cudcude* haŋinaaŋkoa. (2) modifying *sen*, to advance jumping again and again from a sitting position: miā hoŋo buria *cudcude* senei, an old woman whose knees are irremediably bent, moves about by leaning on her hands and jerking her legs forwards.

III. As affix to trs. prds., *cud* gives strongly idiomatic epds.: *omendjaniŋam*, thou givest to me having passed over the one just before me; *alom paraōcudea*, do not read there having passed over what is just before, i.e., thou hast

just overlooked smth. in the reading.

cud-bage syn. of *cōrō*, but note that the vrb n. is *cudbanage*.

cud-cud, cucūraō, cudcūraō, curuŋ-curuŋ (Mt. *cucul*, eagerness or anxiety for a thing lost) syn. of *kaidbaid*, *ucūrucumbūru*, I. abs. n., eagerness, impatience to go somewhere: ne hona *cudcūraō* kā sam-bāraōtana, this child cannot control its impatience; *cudcūraōge* namaitana, he is getting impatient.

II. adj., habitually impatient when there is question of going somewhere: *cudcūraō* hoŋoko jana aŋumkedlge lelaŋ anagaōkoa. Also used as adj. noun: nekan *cudcūraōko* aūripe samporone alope gāka, before you are ready do not tell such impatient chaps: let us go.

III. trs. caus, (1) to hurry smb. off, to urge smb. with importunity to start: gomke piŋtee *cudcudkiŋa*. (2) to cause to become impatient: buru lelle *cudcūraōkiŋa*, we made him impatient to see the fair (by saying that we would be late).

IV. intrs., (1) prsl., to show oneself eager to go: burutee *cudcudkena*, jetaco kakoŋjanci aeo kaŋjana. (2) imprsl., to feel eager, impatient to go: *curuŋcudcudjadkoa*.

cudcud-en, etc., rflx. v., to feel impatient, or show one's impatience, to go: kupulŋe *cudcudentana*.

cudcud-ŋ, etc., p. v. (1) to be urged with importunity to start: piŋtea *cudcudjana*. (2) to get impatient to start.

V. adv., with or without the afxs. *ange, ge, gge, tan, tange*, modifying *senq, hiṅṅ rika, rikax, rikaq*: *cudcudtan* alope ripikā, sobenko mandī astirte jomkate senope, do not urge each other, start only when all have taken their meal at leisure.

N. B. See also the adv. *cudcud* as described under *cud*.

cudi (Sk. *śādr*; Konk. *śhudir*) sbst., a fellow in the pejorative sense, a mean, low creature. It is never used alone, but preceded by a qualification which says in what his meanness consists: *etanlaco cudi*, a quarrelsome fellow; *landia cudi*, a lazy fellow; *jumburi cudi*, a gluttonous fellow; *hospo cudi*, a lying fellow, etc. *oca! etanlaco cudi nido*, beware, he is a quarrelsome fellow.

cudki (Sad.) syn. of *ruji*, the vulva.

cudul-bihir Gangpur, sbst., *Rottboellia exaltata*, Linn. f.; Gramineae,—an erect grass, 6-10' high, with thick stems spongy below, large, numerous leaves and cylindrical spikes.

cugu, **cugu**-**cugu**, **cunu**, **cunu**-**cunu** (Or. *cugui-cuguirā*) I. intrs., of men or dogs, to run at one's ease, with small steps, slowly, in entr. to *hujul*, which does not connote ease of movements and is used for the slow run of carriers: *nire cuguṅjāda*, *nire cuguṅcuguṅjāda*. *cuguṅ-n*, etc., rflx. v., same meaning as intrs.: *modgaūdi horae cuguṅ-jana*, he ran slowly the distance of

one league.

cuguṅ-q, etc., p. v., of a certain distance, to be run at an easy pace: *mod gaūdi cuguṅjana*, nādo asātir-tebu senca.

cu-n-uguṅ vrb. n., (1) the extent of the run: *cunuguṅṅ* *cuguṅkeda*, pīt jaked misao kae senastirlā, he ran his slow run so long, that from here to the market place he did not walk even once. (2) with *misa*, the running in one stretch: *misa cunuguṅṅte* no simāne paromlā, he ran in one stretch all over the boundaries of this village.

II. adv., in the simple form with the afx. *leka*, and in the reduplicated form with or without the afxs. *ange, ge, tan, tange*. The meaning of the sentence is the same whether the verb modified be *nir* or *sen*.

cugu-**au**, **cunu**-**au** intrs. and *cuguṅau-n*, *cunuṅau-n* rflx. v., to come on running slowly: *cuguṅaujādaē*, *cuguṅauntanaē*.

cugu-**cugu** var. of *cubuṅcubuṅ*, the call of the tailor-bird.

cugu-**idi**, **cunu**-**idi** intrs. and *cuguṅidi-n* *cunuṅidi-n* rflx. v., to run away slowly: *cuguṅidijādaē*, *cuguṅ-idintanaē*.

cugu-**parom**, **cunu**-**parom** trs., to cross at a slow run.

cuguṅparom-q, *cunuṅparom-q* p. v., to be crossed at a slow run.

cugu-**teba**, **cunu**-**teba** trs., to reach at a slow run.

cuguṅteba-gq, *cunuṅteba-gq* p. v., to be reached at a slow run.

cugūli, **cugli** (H. Sad.) syn. of *udubhāṅ*, which however is used

cugūli

mostly for children, I. adj., with *kaji*, defamation, calumny; with *horo*, defamer, calumniator. In both meanings also used as adj. noun: *cugu'i* aŋumkedate gomke kadraō-jana, having heard their calumny the saheb got angry (with them or with the person calumniated); *cugūlikoŋ* kajire aŋom sena, do not believe what calumniators say.

II. trs., to defame, to calumniate. The person calumniated or the person in whose hearing he is calumniated stand as d. o.: *cugūlikiake*, they calumniated him or they calumniated someone in his presence.

III. intrs., to calumniate, to carry tales: *cugūlitanae*, *cugūli-kenae*.

cu-pugūli repr. v., to calumniate each other, to tell calumnies to each other: alope *cupugūliu*. This repr. form is moreover used as sbst., adj., adj. noun and in the rlx. v.: ne hature *cupugūli* kūh mena; *cupugūli* horo puragea ne hature; *cupugūli*ko cilekareko sūjeoa? ne hagako gomketareko *cupugūlinjana*.

cugūli-ŋ p. v., (1) to be calumniated. (2) to be told calumnies.

cu-n-ugūli vrb. n., (1) the amount of calumnies: *cunugūlii* cugūlikeŋ-lea, goŋahaturen horokoe bodōnām-kedlea, he has destroyed the reputation of every habitant of our village. (2) the act of calumniating: *misa cunugūlido* gomke kae bisnāsjana, eŋa somteko cugūlikja, the first time they uttered their calumnies, the saheb [did not believe them, they have, repeated their calumnies;

cui

misa cunugūlile mōre horole bodō-nāmlena, through one single calumny, the five of us have lost our good name.

cuih-ore Nag. (Or. *cui-ori*) syn. of *sugore* Nag, *sugicōre* Has. sbst., a bird so called from its call. At the beginning of the rains it calls *sugī* or *sījū*.

cuhul, *cūl* Nag. I. abs. n., habitual desire, liking, longing: *sim tolra cul* namakja; *nire saŋagara cul* kaŋikano banoa, he has no liking whatever for the chase.

II. adj., with *horo*, a man habitually desirous of smth.: *sim tolre cūl* horo; *ne horo sim tolre kae cūla*; *cūl* horoko jhukia.

III. intrs. imprsl, to have a longing for smth.: *kā culjaia*.

cui sbst., a calf. The cpd. *kaŋta-racui* means the embryo on a seed of the jack fruit. Note the use in jokes of *gaicui*ko in the meaning of wife and children: *gaicui*kodo kupulō kacim idikoa?

cui-ŋ p. v., used in the pf. past only, to be still a calf: *aūrii mataoa*, *cuiakangea*.

*Note the following omen: *kupī* lel senŋtanre, *cui* rakeate gai kae rarūrakere, bīt handiŋioa, gai rakeate *cui* kae rarūrakere bā ururuua. When they go to consult the omens before a marriage if a calf moos and the cow does not answer, the wall will fall in, i.e., the mother will die during the child's infancy; if a cow lows and the calf does not answer, the flower will fall off, i.e., the child will die in infancy.

cui cui

cui-cui

cui-cui I. vrb. n., the fact that a bird draws in its feathers: sim boro-jare *cuiçuirete* mundioa.

II. adj., (1) sharp cone-like or sharp angular: *cuiçui* burule dğkena; *cuiçui* ari hataboa. In this meaning it is also used as adj. noun: *cuiçuirele* dğkena; *cuiçui* hataboa; busurā *cuiçui* bairūratape, repair the cone of the straw stack which is too much pointed. (2) instead of *cuiçuiakan*, of birds which just now make themselves thin and small out of fear: *cuiçui* sim alope tolia, do not put to fight a cock which is afraid.

III. trs., to make sharp cone-like, or sharp angular: busu rakalre *cuiçuikere* hoçoteo batidarioa, if one sharpens the cone in stacking straw, it may be upset even by the wind; ari *cuiçuikere* hataboa.

IV. intrs., of birds, to make themselves thin and small out of fear: sim *cuiçuikere* kaiti tol kã lăgatiŋa, if a cock draws in its feathers it should not be fitted with iron spurs, it should not be made to fight.

cuiçui-n rflx. v, same meaning.

cuiçui-ğ p. v., to be made tapering to a point, or with a sharp ridge: busu *cuiçuiakana*, ari *cuiçuiakana*.

IV. adv., with or without the affxs. *ange*, *ge*, *ğge*, *tan*, *tange*, (1) in the shape of a sharp cone or with a sharp ridge: *cuiçurange* baba dulburuakana, the paddy has been poured into a sharp-pointed heap. (2) modifying *rikan*, same as rflx. v.

cui-cui (II. *cũhĩ*, a mouse; Or. *cũ* musk-rat) I. sbst., the squeak of the musk-shrew: cundiā *cui-cui*le aiumlā enate ere kã baijana, we heard the squeak of a musk-shrew, on that account the omens could not be counteracted.

II. adj., with *ra* same meaning: kundiŋsare *cuiçui* rāŋ aiumlā

*III. trs. or intrs., of the musk-shrew, to squeak: kuřilel sençtanre cundi horatāree *cuiçuikere* ere kã baiua: en kuři najome ituia; cundi soben dipli ełkan eregee hisaboa, najomkoā derāğunilekako hisabakia, if when going to consult the omens before a marriage, a musk-shrew squeaks on the way, the bad omens cannot be repaired, because that girl will become a witch; the musk-shrew is always considered as of bad omen; people think it is an accomplice of the witches; ere sala sençtanre cundi *cuiçuiadlea*, (or *cuiçuikeđlea*), when we went to consult the omens, a musk-shrew squeaked in our hearing.

**cuiçui-n* rflx. v., of the musk-shrew, to squeak: mođ nida kundiŋkundiŋte cundiko *cuiçuiŋjana*, najomburiaiko lořokena, for the whole night the musk-shrews have been squeaking at the back of the house, the witches have been spying.

cuiçui-ğ p. v., of the squeak of the musk-shrew, to be uttered: barsa *cuiçuiçena*, there has been twice a squeaking of the musk-shrew.

cuiçuiŋtan adv., with *ra*, to squeak repeatedly: *cuiçuiŋtanko* rajada cundiko.

cūken adv., with *ra*, to squeak only once: *cundi cūkene rakeda*.

cūj Nag. (one of the meanings of H. *cūsnā*, is to squeeze) syn. of *jōrasi peceka* Has. trs., to press a fruit so that the juice spurts out and is projected at a distance: *aukoljō aīnā mocaree cūjkeda*; *nimbucokāte medreko cūjliā*, *paraōkja*.

cūj-en rlx., v., to press a fruit so that the juice or innerpart is projected into one's mouth: *barujarom mocaree cūjentana*.

cūj-ŋ p.v., (1) to get the juice of a fruit spurted on to one: *nimburasite mede cūjjana*. (2) of the juice, to be pressed out of a fruit and projected at a distance: *rasi cūjōa*.

cūṛa-cūṛa I. sbst., the call of the *cūṛka*, the hornbill.

II. adj, with *ra*, same meaning.

III. intrs., of the hornbill, to call: *cūṛaka cūṛcūṛjāda*.

cūṛcūṛ-en rlx. v., of the hornbill, to call: *cūṛaka cūṛcūṛentana*.

cūṛcūṛ-ŋ p.v., imprsl., of the call of the hornbill, to be uttered: *hantare cūṛcūṛtana*.

cūṛcūṛtan adv., with *ra*: *cūṛaka cūṛcūṛtane rāca*.

cūṛaka Nag. syn. of *dhondos*, sbst., name given to two birds: *maran cūṛka*, the Grey Hornbill, *Lophoceros birostris*, and *hurin cūṛka* or *kabra cūṛka*, the Black and White Hornbill, *Hydrocissa coronata*.

cūṛaken adv., with *senŋ* or *rikan*, of only one man, to with-

draw precipitately through displeasure, in entrd. to the var. *hūṛken*, which is used in cases of fear as well as in cases of displeasure. When there is question of several persons *cūṛcūṛtan senŋ* or *rikan* is used.

cūk, cūkū (H. Sad.) I. sbst, a mistake, an error: *iniṛ onolre jetan cūk banoa*; *cukreko sabkja*, they caught him making a mistake.

II adj., erroneous: *cūk kajitale bedaakana*, *gapa hijurā menā*, *ti-sinārele hijuakana*, we were deceived by a wrong statement, it is tomorrow that we have to come and we came to-day.

III. trs., to make a mistake, to commit an error: *kaji cūkkeda*, *kajiree cūkkeda*, *kaji cūkkeḷlea*, *kajiree cūkkeḷlea*, what he said was erroneous; he made a mistake in what he said to us; *cūkakadainā*.

(2) to displease smb. by a mistake: *eināpe cūkkia*, *ne gomke puragee kadraōakana*? *eināpe cūkkia*, *ne hon hāṛātana*? (3) to commit a fault: *einām cūkkeda oṛṛoko erarajadma*? — *baba iṛko kajilina*, *kaṛinajana*.

cūku-n rlx. v., in the meaning of *cūkre sabrikan*, to let oneself be detected making a mistake: *kajire ciulaō ci kam cūkuna*?

cūk-ŋ, cūkū-ŋ p. v., (1) of a mistake, to be made: *ne kitahre puragee cūkūakana*, there are many mistakes in this book. (2) of a statement, to be made erroneously: *kaji cūk-jana*. (3) in the meaning of *cūkre sabŋ*, to be detected in an error: *purā kajitale samaitijana*, *miad*

cukə

kajitele *cukjana*, much of what we said in court was admitted, for one thing we were shown to be in the wrong.

cu-n-uk vrb. n., the amount of mistakes : oltanre *cunūke* cūkkeda, lakir parted apiaupunia cūk menə, he has made so many mistakes that there are three or four in every line. *cukge*, *cuküge*, adv., mistakenly, erroneously : *cukgem* olkeda ; *cukgem* kajitana.

cukə (Sad. *cuka*; Or. *cukkā*) I. sbst., a small earthen vessel, chiefly used to keep oil ; *cukə* talsagirišana ađ toa hirijana, the chuka fell and broke in a hundred pieces and the milk was spilt.

II. trs., to model clay into a chuka : ne hasado taram *cukača* oi ? apiaia namtana.

cuka-gə p. v., to be modelled or turned into a chuka : miđ đela hasago apia *cukjana*, baria tađa-jana.

cuku-buru, **curu-buru**, I. sbst., a cone-like heap : busura *cukuburure* honko đinuatana.

II. adj., (1) heaped up cone-like : en *cukuburu* baba sonape. (2) full to the rim and then heaped up cone-like : *cukuburu* đatomko baba adiađleate gəaupe, having first taken out part of the paddy, carry hither those baskets in which it is heaped up higher than the rim.

III. trs., (1) to gather in a cone-like heap : baba *cukuburupe* đə hijutana. (2) to fill up a basket or box into a cone starting from the rim : bakāsa *cukuburuime*.

cukūru

cukuburu-u p. v., (1) to be heaped up cone-like : baba ne kolomre apita *cukuburuakana*. (2) of a basket or box, to be filled and heaped up cone-like : đatom *cukuburuakana*.

IV. adv., with or without the afxs. *ange*, *ge*, *uge*, *tan*, *tange*, (1) modifying *hundi*, to gather into a cone-like heap. (2) modifying *perə*, to fill and heap up into a cone starting from the rim.

cuku-cuku var. of *cokocokı*.

cukuđ-cukuđ var. of *cakulcakuđ*.

cukul used by little children instead of *sukul*, smoke, to smoke.

cukumuku duđ Nag. (Sad. Or.) syn. of *cuga duben* Has. to sit with the buttocks touching the joined heels and the knees consequently raised to the chest, the elbows resting on the knees, or the hands being clasped before and just under the knees, in entrd. to the other modes of sitting which are enumerated under *duđ*. In this position the weight of the body falls on the soles of the feet and not on the buttocks : gojotania gititeatəre ne disumrenkoleka *cukumukukin* duđ-kena.

cukūru Has. syn. of *cupi* Nag. I. sbst., a large-brimmed rain-hat, the brims reaching well beyond the shoulders so that it protects the whole upper body. The shape is given by a set of light rings of sliced bamboo, held in position by slender strips of the same material. Over this frame green leaves of the *ruřuř* creeper, *Bauhinia Vahlıı*, are laid and stitched together by

fine bamboo pins in such a way that not a drop of rain can get through. (Pl. XVII, 2).

II. trs., to make into a leaf hat : ne sakamkom *cukūruia* cim guagunia ? (2) to protect under a leaf hat : ne hon *cukūrulaipe* ; jargidin peroaiko tunakiauli *cukūrukeateko* ggea, in the rainy season the small traders carry rice with a pole after having covered the baskets with a leaf hat.

cukūru-n rflx. v., to put on a leaf hat : *cukūrunam* cim guaguna ?

cukūru-y p. v., to be protected under a leaf hat.

cu-n-ukūru vrb. n., the extent to which a leaf hat is worn : *cunukūru* cukūrunjana, miđ sājre misa jakeđ bāate kae arūgukeda, he kept on his leaf hat so long that he did not take it off once in half a day.

cul Nag. var. of *cuhul*.

culcul, **culculia** Nag. var. of *culcul*, *curuđcuruđ*, used as abs. n., adj., and intrs. imprsl.

culha Nag. jūla Has. (Sk. *culi* H. Sad. Or. *culhā*), I. sbst., hearth, fireplace.

II. trs., to make a fireplace : neta-rebu *culhaža* ; apiako *culhakeda*.

culha-q p. v., of a fireplace, to be made : ne oḡare ciminara *culhaa-kina* ? okotare *culharkana* ?

culha-pinđigi Nag. sbst., the small platform near the fireplace on which the cooking pots are kept.

cull, **culi-bull**, **cali-bali** (II. *calbal*)

I. abs. n., trickiness, artifice : ne hoḡo *culite* pereḡiriakana.

II. adj., artful, tricky, mischievous :

inido beṭekan *culi* hoḡo ; *culi* jagar ; Gugumeu putam gugumeutana, *Calibai* besēra calibaitan (song). The cooing turtle-dove is cooing. The artful hawk is devising a scheme (to catch it). Also used as adj. noun : inido mermer *culi* ; nekan *culikoḡo* kārbaḡ aloma, have no dealings with such tricky fellows.

III. trs., to try one's tricks on smb., to trick smb. : *culikeḡleae* ; miđ ṭakae *culikeda* ; miđ ṭakae *culikina*, he tricked me out of a rupee ; kajii *culikina*, he directed his speech towards tricking me.

culi-n, etc., rflx. v., to act or speak trickily.

cu-p-uli repr. v., to play tricks on each other : *cupulitanako*. Also used as abs. n., adj. and adj. noun : abure *cupuli* aloka sirjaḡoa ; *cupuli* hoḡoko nere kūḡ menaḡka ; *cupulikoḡ* bisās banoa.

culi-q, etc., p. v., (1) to be acquired by a trick : miđ ṭaka *culijana*. (2) to be played a trick upon, to be tricked out of smth. : miđ ṭakae *culijana*. (3) when this meaning is clear from the context, to become a trickster : ne hoḡo puragee *culijana*.

cu-n-uli vrb. n., (1) trickery, artifice : misa *cunulire* kae saḡlena, taḡom *cunulire* sobenko ṭurkeda nī culituna mente, in his first trick he was not detected, but in the second everyone saw that he was tricking. (2) the amount of trickery : *cunulii* culikeḡkoḡ, soben paesa miadmiadtee bedacabakeḡkoḡ, he tricked them so much that little by little he cheated them out of all their

money.

culu Nag. sbst., a protection for a young tree, made of either wood or straw.

***culu** Nag. (Or., fishing net of conical shape) sbst., a fish trap in the shape of a truncated cone, about one cubit across the base and one span at the top and nearly $1\frac{1}{2}$ cubit high. It is made lengthwise of sticks of split bamboo as thick as a pencil, interlaced with the same material. It is put down in the water, the base resting on the bottom, and then the hand is introduced through the aperture on the top in order to get hold of the fish which happens to be inside. Sometimes also after it has been put down it is, without being lifted, shoved on to the dry ground.

The Mundas who live in Biru call *mucu* the trap just described. They give the name of *culu* to (1) a *kumuni* shaped fish trap (Pl. X, 1) made of split bamboo, larger than the *kumuni* and smaller than the *kumbad* or *tonra*. It is used in the same way as the *kumuni*, being laid down on the rice-field dykes, where there is a water escape. (2) a small fish trap of the same shape and use, made of plaited *kâsi* grass (*Saccharum spontaneum*). It is used only by children to catch small fry.

culu, **culu-aṛāgu**, **culu-rakaḥ** trs., to assist smb. to climb or to come down a tree by holding one's hands firmly against the trunk so that the climber can rest his feet securely on them, or by catching hold of his

feet and supporting them : mar, na daru dēme, *culurakaḥmeaiṛa*.

cu-p-ulu repr. v., to assist each other as just described : enkato kâ degoa, *cpu'upe*, it is impossible to climb it like that, i.e., without aid, assist each other.

culu-u etc., p. v., to be assisted in the way described : *cululenae* enamentee dēdārijana ; kam *culuṛe*, besge kam aṛāguntea, thou canst not come down safely without assistance.

culuṛa-buluṛa var. of *cu'aṛbulaṛa*.

culu-rahāṛi, **culu-rāṛi** syn. of *khalgarahāṛi*, I. sbst., a form of the late variety of the pigeon-pea plant, the branches of which, instead of spreading, are little inclined.

II. intrs, in the df. prst., of the pigeon-pea plant, to grow as described : apeṛ rāṛi *culutana*.

cu'u-u p. v., same meaning : apeṛ rāṛi *culnakana*.

culu-rakaḥ see *cu'u*.

***cuman** (Sk. *cumban* ; H. *cūmnā*, to kiss ; Sad.) I. sbst. (1) a ceremonial kissing of one's hands, empty or containing smth. (2) especially, a marriage ceremony, the last performed in the *mandoa* or harbour.

After the *sinduriṭipika* (or after the *caṭṭiḥeper*, where this takes place), the bride has introduced the bridegroom into the house where they remain sitting on their nuptial mat whilst the dance described under *dudḍa* is gone through in the courtyard. When this is over, the master of ceremonies (*kārtanṛi*) deli-

neates with diluted flour a rectangle, 2' by 1', on the *pinḍigī* (raised platform) to the East of the middle post. In the 4 corners a small circle is drawn which remains empty; along the sides he draws a varying number of little circles in which, at his bidding, *pān*, *kaṣṛilī* (betel leaves and nuts) and some money is put. These he will himself appropriate afterwards. One of the sides of the *maṇḍoa* is curtained off. The bride and the bridegroom are brought out, and their nuptial mat having been spread in the arbour more or less in a line with the rectangular figure, they are made to sit on it facing the East, in the company of the bridesman and bridesmaid (*lukunḍikīṛ*). In the bride's village the bridegroom occupies the place of honour, on the right of the bride. When the ceremony is repeated later in the groom's village, their places are inverted. The bridesmaid sits on the other side of the bride, and the bridesman on the other side of the bridegroom. A long narrow cloth (the *ezgabage līj*) is spread out so as to cover their four heads, and on each side stands a maiden who has to look after this cloth and keep it in position till the end of the *cuman*.

The master of ceremonies calls together the old men, and the beer of two pots brewn in the names of the bride and groom, is squeezed from the dregs. When it is ready, one of the old men goes and pours a libation to the ancestors at a little dis-

tance from the house. The other old men prepare 4 leaf cups out of 4 mango leaves. Two of these are put side by side, and their common side is fixed on to a pin of split bamboo which sticks out at both ends. The two other cups are similarly joined. One pair is put in the hands of the bridegroom who must hold it by the tips of the bamboo pin. The 2nd pair is similarly given to the bride. A little beer is then poured in these united cups and the bride and groom must interchange their cups before drinking. This beer is called *kānī-ili*, because in the meantime the old men explain to the young couple how they will always have to divide between themselves whatever little food they may get, and how in sickness they will have to nurse each other.

Then begins the *cuman* ceremony performed here by the women of the girl's village and repeated afterwards in the boy's village by the women of that place. The *agua* (match-maker) brings fire on a potsherd and puts it down somewhat aside. He brings also a brass plate with a lighted oil lamp in it, and some pearl-rice and a leaf cup containing mustard seed. The plate is put down in front of the bride and groom. The cup with mustard seed is taken towards the fire where a girl will continually throw pinches of it into the fire till the end of the ceremony, to counteract the

spells or evil eye of any ill-disposed person.

The mother starts the *cuman* with the one who faces her to her right, i.e., the bride in the bride's village, the bridegroom in his village. She takes up the plate, touches with it the feet of the one before whom she performs the *cuman*, then his (or her) knee, then his forehead; then she makes with it a circular motion over his head, and having touched his right shoulder describes there also a similar circle. She does the same over his left shoulder. Then she takes a pinch of pearl-rice from the plate, joins her hands and so makes the same movements, touching his feet, knees, forehead and shoulders and describing a circle over his head and over his shoulders. She ends by throwing the rice over his head where the two maidens who helped in the erection of the *mandoa*, catch it up on a cloth and put it back in the plate. Both these performances are done a 2nd and a 3rd time. Then she warms the palms of her hands over the oil lamp, passes them caressingly over his cheeks and bringing them back to her lips, kisses the tip of her fingers. When she has done so 3 times, the ceremony is finished as far as it concerns the one (bride or groom) who faces her on the right hand side, but she has still to repeat the whole with the second one. When she has finished, she puts some money in the plate.

She is followed by as many women of the village as wish to do so. Each of these winds up her *cuman* by putting some money in the plate. This is intended as a help for the parents of the bride to cover the expenses of the festivities. Some also put a few coins in the hands of the bride, the groom, the bridesmaid and the bridesman, as pocket money. Some make a present of a new cloth to the bride or the groom, or to both. This cloth they then spread over his or her head. It is at once removed by the two girls who are in charge of keeping the long narrow cloth in position, as stated above. Two men have taken their stand near the plate. As soon as one of the *neotias* has put down her donation in the plate, one of the two men removes it and transfers it to a leaf plate, proclaiming loudly the amount, whilst the other writes down the name of the donor and the amount of the gift. Each proclamation is followed by a rap of the drums. The donations range from 1 anna to 5 or 10 Rs. It is often 1 R. At the end the total is made up and proclaimed. The leaf plate with the cash is shown round by the two men who then take it to their own house. Next morning they will bring it back and present it with a little speech to the parents of the bride, who will answer their thanks and give them a pot of beer called *paśa-jumai*. This they will drink with

the other people of the village.

Meanwhile, on the *mandat*, the cloth is removed from the bridal group and the bride and bridegroom are tied together by a knot joining two corners of their dress. Four pice are tied up in this knot. Both then, with the bridesman and bridesmaid, go towards the house. But here the door is held tight against them by the younger brothers, sisters and cousins of the bride, who pretend that they do not know the bridegroom, that he does not belong to their family and has no right to enter the house. If he tries to push open the door, the bride simply looks on, (no objection is raised against her entering). The bridegroom gives them one name; that is all they wanted. Entering, the four of them sit down on the nuptial mat. When this ceremony is repeated in the bridegroom's village, it is his younger brothers, sisters and cousins who object to the entrance of the bride, and she has to give them one name.

When the money business is over in the courtyard, the bride and the groom, still tied together, and the bridesman and bridesmaid, leave the house to go round and salute the guests, i.e., those who do not belong to the bridegroom's party. They start with the people on their extreme right and gradually work their way up to those on their left. The bridegroom stands to the

right of his bride, with the bridesmaid more or less between the two; the bridesman is to the right of the bridegroom. Every guest in turn is saluted first by the bride, then by the bridesmaid, then by the groom and finally by the bridesman.

When the ceremony is repeated in the village of the bride, she presents him first to his bride, with the bridesman more or less between them, the bridesmaid occupying the extreme right. There each guest is saluted first by the bridegroom, then by the bridesman, then by the bride and finally by the bridesmaid. In this way the one who leads, invites the guests personally and is aware of the kind of greeting due to their degree of relationship. Having saluted everybody they re-enter the house and sit on the nuptial mat, the one who is not in his own village occupying the place of honour to the right. A younger sister or cousin of the bride, and, when the ceremony is repeated, a younger brother or cousin of the bridegroom, unties the knot and appropriates the 4 pice which he finds in it. Only younger people may untie this knot because a widow or widower may remarry with a younger relative by marriage but not with an older one.

All over the country in sundry villages, the *cuman* is replaced by a *kafaabatq*. Then the bride and the bridegroom sit each on a low chair in a curtained off part of the garden.

There is an open entrance to the spot. The bridesmaid stands behind the bride and the bridesman behind the groom. Between the bride and the groom, a little in front there is large brass plate on the ground. Nearby are the two men who remove and proclaim the donations as they are deposited in the plate. There are also two girls looking after the supply of water. The *engabagelijā* is not spread over the bridal group. The inhabitants of the village who wish to come, enter one by one without pre-arranged order, men or women, according to the time of their arrival. In the bride's village it is the bridegroom who washes first and then anoints their feet, washing them afresh afterwards; the bride pours the water from a brass bowl which she fills by dipping in the waterpot close by. In the groom's village these offices are inverted. Both feet are washed. For this purpose they are put in the brass plate, first, as a rule, the right foot and then the left. When both feet are washed, the washer salutes the washed. This one before retiring puts his donation into the plate, as is done in the *cuman*. He may also make some personal gift to the bride or groom. If this be a single cloth he spreads it over both their heads, if it be two cloths he puts one over the head of the groom and one over the head of the bride. These cloths are removed by the bridesman and bridesmaid. This *kataaburā* replaces

the *cuman* at Jagan marriages, chiefly in villages where there are a number of Christian families. These would keep aloof from the *cuman*, a religious or superstitious practice, but have no objection to the washing of the feet which is considered a mere social ceremony. It is for the same reason that no mustard seeds are brat against the evil eye during this *kataaburā*.

Follows the ceremony of *anpānā orpāptā*.

II. *trā*, (1) to perform the *cuman* ceremony over the bride and bridegroom : *anandhulanā koneab rkiako cumanakāgā*. (2) to kiss smth. ceremonially : *cumanāre kapiko tiko cumanāre*, in the *cuman* ceremony the women kiss their hands.

III. *intrā*, to perform the *cuman* ceremony : *cumanakadako* or *cuman-kenako*.

cuman-ā p.v., (1) of the bride and bridegroom, to be submitted to the *cuman* ceremony : *koneaborkin anikā cumanānā*. (2) of smth., to be kissed ceremonially : *tepedhesarā sakam misamisa cumanānā*. (3) *impā*, of the *cuman* ceremony, to take place : *cumanānā ei kataabunānā*?

cuman-hesa *subst.*, a form of *Ficus retusa*, Linn., var. *nitida*, King; *Urticaceae*. It is not known whether this name must be connected with the word *cuman*, to kiss ceremonially; and whether at any time in the past its leaves were used and kissed in some kinds of sacrifices. Nowadays at least, the only fig tree, the leaves of which are ever kissed

ceremonially, is the *tepethesg*, Ficus religiosa. Another form of Ficus retusa, var. nitida, has fruits with a navel-like protuberance and is on that account called *butihesg*. See *butihesg*.

cuman-paësa sbst., the presents of money made by the marriage guests to the parents of the bride and groom in the *cuman* ceremony.

cumbak, cumbak mared (H. *cumbak*) sbst., a lodestone, a magnet. This is unknown to the Mundas except those who have seen one with Europeans or have been shown one at school.

cumbul adverbial affix, occurring in *sencumbul*, intrs., to go and return at once, without tarrying; *hyc-cumbul*, intrs., to come and go back at once; *bo ocumbul*, intrs., to enter and go out at once; *arucumbul*, intrs., to go out and re-enter at once; *aiumcumbul*, trs., to hear accidentally without intent on of listening or eavesdropping.

cumbu u occurs in the epd. *neurucumburu*, which is a syn. of *culeŭraŭ*.

cumlu u the frequentative of which is *cumdurycumduryc*, I adj., of soil, higher than the surrounding level: loëora netare *cumdurugea*. Also used as :dj., noun: *cumduruko* karasomep, level down, with the levelling plank, the higher levels; miad *cumduryc* sareakana. The pf. past of the a. v. and the rlx. v., are syns. with *cumduruge dubakana*: *cumdurukadae*, *cumdurukananae*.

cumduryc, *cumduruge* adv., modifying *dub*, to sit on some elevated spot. tuu

diture *cumdurugee dubakana*. If used of men, it connotes that they are squatting. It is used also figuratively of a man who remains sitting alone when all the others are lying down: gitime, so'enko giticabakana, ando *cumdurugem dubakana*.

cumkad the frequentative of which is *cumkadcumkad*, I. sb-t., (1) a thicket, a small patch of jungle, a clump of scrubs. (1) fig., a heap of firewood.

II trs., (1) to leave over, in the cutting, patches of jungle or scrubs: rāri alope *cumkadica*, solen rāri macabaepe. (2) to gather firewood into a heap: sūnle makeda, ena burare mōretale *cumkadakada*, we have cut firewood and have disposed it in five heaps on the mountain.

cumkad-en rlx. v., to sit or stand in small groups: poncōko apitako *cumkadecjanu*, the panches sat down in three small groups.

cumkad-p p. v., (1) to be left in thickets or clump: daru mōretā *cumkadakina*, there are five clumps of trees (2) to get covered here and there with heaps of firewood: sūn mātaure buru mōretā *cumkadjana*. *cumkadecumkad* adv., (1) of trees, scrubs and plants, in patches: *cumkadecumkadko* sarētala irtanre, in reaping they left patches standing. (2) of men, to sit or stand in scattered groups: *cumkadecumkadko dubakana*.

cumki Ifas. **cunki** Nag. sbst., (1) a small round wooden block by means of which the *suku* (bottle-gourd) of the single-stringed guitar,

cumtj

called *tui'a*, is kept to the *tula danda*, i.e., the bamboo stick which holds the string, (Pl. XXVIII, 3 A): *cumki* *sukucopara* *baiakana*, the *cumki* is made out of the neck of the bottle-gourd. (2) in Nag. syn. of *coleol*, the spout of a kettle.

cumtj, **cumtja**, **sumtj**, **sumtja** syn. of *isukutj*, I adj., (1) with *moca*, a mouth with the upper lip habitually drawn up. With or without *moca* it is used as a nickname. (2) with *mû*, or alone as adj. noun, used to describe the snout of pigs: *sukuriko cumtjare* *kopamlekore* *sekorageko* *gojoa*, pigs are killed rapidly when one strikes them on the snout with the back of the axe.

II. trs. or intrs., (1) to draw up the upper lip: *cumtjakulae*, larvae *cumtjakada*, *mocae cumtjakala*, he keeps the upper lip drawn up. (2) of a pig, to shake its snout at smb.: *sukuri cumtjainatana*, the pig shakes its snout, looking at me. *cumtj-n*, *cumtj-en*, etc., rifl. v., to draw up the upper lip.

cumtj-ŋ, *cumtj-ŋ*, etc., p. v., (1) of the upper lip, to be drawn up: *sukurikoŋ mû cumtjina*, *iniŋ moea cumtiakana*. (2) of the snout of a pig, to have a truncated appearance: (3) to have the upper lip continually drawn up: *cumtiakanae*. *cumtjige*, *cumtjige*, *cumtjige*, etc., adv., modifying *mocaakada*, *mocaakana*, in the same meaning as the trs, rifl. and p. v.

cumtjaken adv, with *biriŋ*, of one person, to jump up from a sitting position quickly and without

cuna

disorder or disturbance.

cumtjken *cumtjken*, adv., the same of several persons one after the other. *cumtjleka*, *cumtjcumtjtan*, adv, the same of several persons together.

cuna (II. *cūnī*; S11) I. sbst., lime both quick and slaked. Quicklime is called *tsinakia cuna*, burned lime, and only occasionally *jūl cuna* quick lime, this phrase being generally used like *lutj cuna*, of slaked lime which is at once put by in a box and so keeps its dampness and its causticity, or as the Mundas say, its taste for two or three months. This is the kind of lime the Mundas chew with tobacco. Lime which has remained exposed to the air and dried after having been slaked they call *goŋ cuna*, dead lime or *opotjopota cuna*, dry powdered lime. They find this tasteless. Limestone is called *giti*: hard limestone is *ŋil giti*; soft limestone is *giti giti*.

II. trs., (1) to mix tobacco with lime: *tamaku cunatpe*. (2) to strew lime on a cut or wound: *rola aŋ cunatere*, *purisa kâ sendorooa*, when lime is strewn on a wound, very often it cures without festering; *gaŋ cunatme*, strew lime on his wound.

nna-n rifl. v., to strew lime on one's wound: *gaŋe cunanjana*.

u-p-una repr. v., to strew lime on each other's wounds: *gaŋkina upunajana*.

una-ŋ p. v., (1) of tobacco, to be mixed with (a sufficient quantity of) lime: *tamaku kâ cunajana*, or

lagaḍe, there is not enough lime in the tobacco, add some more. (2) to get one's wound strewn with lime : gaḍe *cunnaḥana*.

***cunaññi** (Sk. II Sad. *cunantī*; Or. *cunantī*) sbst., a metal lime-box, v. g., tīa *cunantī*, pital *cunantī*, (Pl. XXV, 4). Most Mundas chew tobacco prepared as follows : A small bit is broken off from the pieces of dried tobacco leaves, 2 or 3" long, they always carry about tied up in their lion cloth. This is put in the palm of the left hand and then rubbed to powder with the thumb of the right hand. To this is added a proportionate part (b to an ounce and a half of the tobacco), a o dog to taste of shiké hair, still damp, having the consistency of a pretty thick paste. This paste is thoroughly mixed with the tobacco dust and then taken and chewed. The Munda, so the Mundas say, keeps the mouth and tongue clean. It certainly softens the strength of the tobacco and gives it a pleasant taste even for people not used to chewing. This lime-paste is carried in little boxes or recipients of various shapes being generally made of the woody pericarp of some kinds of fruit as is the one represented on Pl. XXV, 3. Nowadays imported tin boxes and brass recipients made by Hindus are sold in the markets. Fig. 4 on the same Plate gives a good specimen of the latter.

cundi (Sk. *cundān*, a knot of hair ;

II. *contī* ; Sad.) sbst., the Hindu topknot of hair.

***cundi** (II. *cakchūndī*, musk-rat) sbst., the Rat-tailed Shrew, *Crocidura myosana*, which, owing to its strong smell, is known in India as the Musk-shrew or Musk-rat. See *cūcū* : horare goakan *cundi*, urkore ngo aloka baboka mente, goḥarelo topia, to protect cattle against epidemics, they bury in the cowhouse a musk-shrew found dead on the road ; *cundi* hora pirom kae daria, aṛiṛi paromree goja, the Mundas believe that the musk-shrew cannot cross a path, if it attempts to cross, it dies before reaching the other side.

As a matter of fact it rarely crosses an open space always runs along walls and borders.

Note the sayings : (1) *tisindo cundipe tundaḥke*, to-day a musk-rat crept over us, i.e., all our work has been useless, our business did not succeed ; pāl kare jān meredra hat arko *cundi tundaḥke* kā tekoooko menea, if a musk-rat run on a ploughshare or any other iron implement, this, it is said, will soon become useless, will break easily. (2) *cundilekae gojana*, he died like a musk-rat, i.e., on the road, whilst begging : aia bagelepere *cundilekape gojori*, if I were to abandon you, you would have to beg for the rest of your life.

cundiaḥ (Sad. perhaps a derivative from Or. *cundi*, a cockcomb, Sk. *cundiyā*, crown of the head) I. vrb. n., of fighting cocks, the fact

of having been beaten and so rendered shy of fighting: ne sim araḱo cundiaōḷja, en cundiaō aṇrigeē ririṇea, ara sinkoloḱaḱa, red cocks have cowed this cock, it has not yet forgotten the fright it got, it refuses to fight with red cocks.

II. trs., of fighting cocks, to beat another cock and so render it shy of fighting, to cow it: apṛa cundiaōḷke cundiaōḷkeḱa.

III. trs. caus., of men to prolace this state in their cocks by making them fight too many cocks or cocks too strong for them: aḱoḱa sinko cundiaōḷja.

cundiaō-ḱ p. v., (1) of cocks, to get afraid of fighting, because once beaten: araḱoteē cundiaōḷja, it is afraid of fighting red cocks. (2) fig., of men syn. of *asado*, to get disgusted with, to have done with to satiety: ne hoṛa kaḱaḱaḱaḱa cundiaōḷja; banda tolle *asadoḱaḱaḱa*, nāḱo budikole babaṇatana, we got disgusted with always rowing that weir, we have started making more high terraced fields.

cu-n-undiaō vrb. n., of cocks, the amount of cowing: aḱa sim cundiaōḷke cundiaōḷja, nāḱo jetakoloḱaḱa, such a number of cocks have cowed ours, that now it refuses to fight cocks of any colour.

cunḍaḍ hon, cunḍaḍni syn. of *lita*, *toa anjeḷḷi*, *nunṇanjeḷḷi*, sbst., the one who dried up the mother's milk, the youngest and last child of the family.

cunḍuka-cunḍuka var. of *candaka-cunḍuka*, syn. of *camkaḱumkaḱ*.

cunḱul Haṣ. conḱol Nag. (Or. *cunḱul*, forefinger) trs., with d. or ind. o., to point at smth or smb. with the forefinger: *cunḱulḱaḱa*, *cunḱul-aṇa*.

cunḱul-en, rflx. v., to point at oneself with the forefinger: aṇa meateḱa *cunḱul-aṇa*, saying (or signifying): I (or me), he points at himself.

cu-p-aḱul repr. v., to point at each other with the forefinger. This form is used sbstly. alone, or adjectively with *l* or *li*, meaning the forefinger: *cunḱul-aḱa* gabaḱana, he is wounded on the forefinger. Mundas never call the forefinger *cunḱul dāra* or *cunḱul saraḱa*, as some foreigners do.

cunḱul-ḱ p. v., to be pointed at by others.

cunḱul-bir, cunḱul-tasaḱ Haṣ sbst., seems to be the same as the grass called *cuduhir* in Gangpur.

cunḱol marci Haṣ. conḱol-marci Nag. sbst., Capsicum frutescens, Linn., Solanaceae, Bird's Eye Chilli, a much-branched, perennial shrub, bearing small, elongated, erect, pungent, red berries. Mustard oil in which roots of *cunḱul-marci* have been fried, is used to shampoo the extremities in order to promote circulation of the blood.

cuni Nag. (If Or. *cuni*, of pulses only; Sad) syn. of *kudi* Haṣ. sbst., bits of broken rice or pulse mixed with husks, generally given to the fowls. In a song occurs also the epl. *kudicuni*: *kudicuniṭee* asulḱja.

cunia-munia (akin to *cunumunu*)

cun-cuni

syn. of *cunigitia*.

cuni-cuni, cuni-nuni (Cfr. *ciniq̃* and *cunimunia*) used only by little children, I adj., small, little: *cun-nuni* karikomle sabakāia. Also used as adj. noun: *cuninunile* onama.

II. trs., to give little, to give a small one: *aindope cuninunikiñj*.

cunienni-n rflx. v., to take or keep a little for oneself: *hatipakenae*, aēdōe *cuninunijana*.

cunicunige adv., little: *cunicunige* omāia.

cunul, cunul-cune and epds., var. of *cugul, cugicug, ul* and qds.

cunu-munu (Or. Sad.) adj., neat, spruce, tidy. It is also used as a term of endearment or pet name given to nice little children.

***cunur** Has. syn. of *gunur* Nag. (These two words may have been originally vrb. ns. but both the prds. *cun* and *gun* are no more in use) I. sbst., (1) the centre of radiation in the hair on the crown of the head of men or on any part of the body of animals. (2) fig., with the enclitic *ge*, good or bad luck: *ne hōroa cunurge cnki*, such is the luck (good or bad) of this man; *ne hōroa cunurge bugina*, *cunurge edka*, this man is fortunate, unfortunate. (3) in the epl. *hatq-cunur*, a centre of radiation in the hair on both sides of the back of a bullock (instead of the usual single one in the middle of the back) A radiating centre of the hair in an unusual spot on the body of an animal is always, in the eyes of a

cunigi

Munda, a sign of either good or bad luck.

cunur-g p. v., used mostly in the pf. past, (1) to have a centre of radiation in the hair: *seta hotqre baranare cunurakanre tēpō jomia*, a dog with a radiating centre of the hair on both sides of the neck, will be eaten by a wolf; *hotqre cunurakan urī kuli jomia*, a bullock with a radiating centre of the hair on the neck, will be eaten by a tiger; *tupundare cunurakan urī ladhagea*, a bullock with a radiating centre of the hair on the spot where it will be touched by the goad, brings bad luck to its buyer; *hatq-cunurakan urī kiripire babaculira* Iarakaiti hebaoa, if one buys a bullock with a radiating centre of the hair on both sides of its back, one's fields will prosper. (2) fig., of men, to be fortunate or unfortunate: *idā, aindō edkagecina cunurjana?* May be I am a luckless man.

***cunigi** (II. pipe; Or.; Sad.) I. sbst., used alone instead of one of the four epds.: *biqicunigi*, a leaf-rolled cigarette, the leaf used being taken from the *tiril*, ebony tree: this kind of cigarette is imported from other parts of the country and is sold in the markets; *kagaicunigi*, a paper-rolled cigarette, never home-made; *sañohcunigi*, a cigar, imported, smoked only by Europeans; *sakamecunigi* or *pika*, the ordinary, home-made, leaf-rolled cigarette, generally smoked by the Mundas and always made with a leaf of the sal tree. This is how they are made; some

tobacco is broken to bits (not rubbed to dust as is done for chewing), and then rolled into a green leaf of the sal tree, which is slightly folded in at either end to keep the tobacco in position. The leaf has been allowed to dry as far as is compatible with the flexibility required for rolling it. When made, it is further allowed to dry by being kept stuck behind the ear like a writer's pen. The Mundas never smoke much at a time; after a few pulls they extinguish the cigarette by rubbing it against a stone or anything hard and stick it again behind the ear or in their loin cloth till they want another few pulls, so that one cigarette lasts them a long time. They are in the habit of inhaling much of the smoke, and that is probably the reason why they smoke so little. When somebody lights a cigarette in company, then it makes the round of the whole company, and when it comes back to the owner he extinguishes it and sticks it behind his ear. It is a sort of obligation, at least an act of common civility to share one's chewing as well as one's smoking tobacco with the company. That is why the cigarette is never taken between the teeth or the lips: it is inserted between the thumb and the hand. When the thumb closes on the cigarette, a little ring is formed. To this the smoker applies his lips and pulls in the smoke without touching the cigarette at all with his lips.

II. trs., to make into a cigarette: ne tamaku tara *cuaḡiipe*, tara cunaḡpe.

III. intrs., to treat to a cigarette: *cuaḡiam* ei?—kaia *cuaḡia* cunaḡido, tamakuiaia, cuna auime, wilt thou pass round a cigarette?—No, not a cigarette, but I will give tobacco to chew, fetch lime.

cuaḡi-ḡ p. v., of tobacco, to be made into cigarettes: also used to denote the possibility of being made into cigarettes: ne tamaku apia *cuaḡion*, this tobacco will be made into three cigarettes, there is tobacco enough here for three cigarettes.

cuaḡi-bān subst., a hand-rocket.

cuaḡi-tamaku intrs., to pass round a cigarette and chewing tobacco: netare *cuaḡitamakukedeiko* senḡjana, they stopped here to smoke a cigarette and chew tobacco.

cuaḡu duben, *cuaḡute duḡ* Has. var. of *cukumuku duḡ* Nag.

cuaḡur-muaḡur, *cuaḡūru-muaḡūru* Cfr. *cuaḡimuaḡiḡ*, I. abs. n., restlessness of children: ne hona *cuaḡūrumuaḡūru* kā cabaḡara.

II. adj., with *hon*, a restless child, a child that can never sit still or keep quiet. Also used as adj. noun: *cuaḡurumuaḡūruko* ciulaḡ kako ruḡun.

III. intrs. imprsl., to feel restless: *cuaḡūrumuaḡūruḡa*.

cuaḡurumuaḡur-en, *cuaḡūrumuaḡūru-n* rflx. v., of a child, to be actually restless.

cuaḡurumuaḡur-ḡ, *cuaḡūrumuaḡūru-ḡ* p. v., in the df. past, to acquire the habit of restlessness: ne hon *cuaḡūrumuaḡūrujana*.

cun̄ki

IV. adv., with the affxs., *ange ge*, *tan*, *lange*, modifying *rik̄in*: *cun̄-gurmutgur̄lane rik̄antana*.

cun̄ki Nag. var. of *cun̄ki* Has.

cup̄a, **cupad̄** (Or. *khopp̄i*, a shrub) sbst., (1) a scrub jungle consisting mainly of shoots from the roots or stumps of the trees that have been cut. (2) a shrub; one or several shoots of a plant before it develops into a regular tree.

cup̄i-ḡa, *cupad̄-ḡ* p. v., (often with the adverbial affix *ruar*, *cup̄a*), to get covered (or covered again) with shrubs: *jaraḡora cupad̄ur̄ajana*, to-*nḡe*, the field in the clearance is again covered with young trees, cut them down with the curved knife.

cu-a-up̄i, *cu-a-cupad̄* vrb. n., (1) the shrubs and young trees which have been shooting: *misa cucupad̄lote am̄iala*, or *cupad̄lun̄ap̄tina*, we have cleared the brushwood which grew back the first time, now it is growing again. (2) the amount or denseness of the shrubs which have grown: *cucupad̄ cupad̄jana*, *merom ugurbar̄anee danana*, it has such a dense growth of shrubs that when a goat moves about between them, it is hidden from view.

cupad̄ var. of *cup̄i*.

cupad̄an adj., tufted, shrubby, bushy: *garaara cupad̄ange tāna*.

cupad̄-hon syn. of *jatrahon*, *cakon-darud̄ahon*, *lam̄bi hon*, sbst., an illegitimate child, litly., a child conceived among the shrubs. (2) a small or low shrub: *urimanda otere marana diri k̄are cupad̄honko jap̄are rugud̄ kon̄dalbiur̄k̄dei talaree tuk̄ača*, the

cupūiŋ

finch-lark makes its nest on the ground in the middle of a circle of small stones which it disposes near a large stone or near a low shrub.

cupi Nag. syn. of *cuk̄ŋŋ* Has.

cupūi (Or. *cupp̄i*, anus) I. sbst., the innermost part and the back of a *guia*, low hut with top sloping down to the earth; the back of a cart: *cupūre git̄ime*. N. B. The Kera-Mundas use this noun for the vulva.

II. trs., to place the back of a *guia* in this or that direction: *guia okosarebu cupūre*?

cupūi-a, or *cupūis̄i-a* rlx. v., to lie down or sit in the innermost part of a *guia* or on the back of a cart: *saluaḡiko ac̄ars̄e git̄ipe*, *nātako cupūit̄ipe* (or *cupūis̄iḡape*).

cupūi-ḡ p. v., of the back of a *guia*, to be placed in this or that direction: *pur̄asa gūruk̄o katajumbarsate cupūis̄i*, the back of the *guia* is generally set towards the North.

cupūiŋ I. adj., of birds, drenched to the skin: *cupūiŋ sim ruban̄tee eklatana*. Also used as adj. noun: *inj, miad̄ cupūiŋ rabāatee eklatana*, look, there is a fowl drenched to the skin and shivering with cold.

II. trs., to drench a bird to the skin. The epls. *luncupūiŋ* and *cupūiŋcaba* have the same meaning: *da sob̄en simkoe cupūiŋk̄ed̄k̄oa*.

cupūiŋ-n rlx. v., (1) of birds, to run about in the rain and so get drenched to the skin: *jaromakan gūr̄aluko nam̄la*, *sob̄en simko cupūiŋn̄jana*. (2) fig., also used of men: *honko sob̄en tis̄iāa d̄areko*

cupuṭṭu-caba

cupuṭṭuṇiāna.

cupuṭṭu-ḡḡ p. v., of birds, to get thoroughly drenched; connotes the disorderly and drooping condition of their feathers: *ganadateko cupuṭṭu-jāna*.

cupuṭṭuge adv., of birds, in a thoroughly drenched condition: *cupuṭṭugeḡe hijātana*.

cupuṭṭugege adv., of birds, so as to get drenched to the skin: *cupuṭṭugege dāree tamjāna*, the bird remained in the rain so as to get quite drenched.

cupuṭṭu-caba syn. of *cupuṭṭu*, but not used adjectively.

cur (II *cor*, a thief) trs., to steal. Occurs only in the shout *curkedaiṭṭu*, I have stolen it, at the end of the game of *curgada-inuṭṭu*.

curbaḡuken alv. See under *curbaḡurbuḡu*.

curci-dara, **curcu dara** sbst., *Casaria tomentosa*. Roxb.; Samydarac,—a shrub or small tree, very common in all the Chota Nagpur forests and scrub jungles. It has alternate, elliptic-oblong, crenate leaves, pubescent beneath; and small, greenish-yellow flowers in axillary fascicles. The fruit, if crushed and thrown into the water, benumbs fish and makes them float helplessly on the surface. It is regrettable that the Aborigines make such an extensive use of this and other fish-destroying plants. The fruit is bitter but not poisonous for men. Its juice however is injurious to the eyes.

curgada-inuṭṭu, **cur-inuṭṭu**, **buluṭṭu-cur-inuṭṭu** (Or. *churr*, *churr*; II. *cor*, a thief) I. sbst., a children's game

curgada-inuṭṭu

(played also by Oraon and Hindu children), which, as the last name *buluṭṭu-cur* indicates, imitates stealing salt from a guarded store. A long rectangular figure is traced on the ground, with a line called *dandika*, running down the middle, on which one of the keepers, the *dandikadīr*, takes his stand. There are as many cross-lines, with a keeper on each, as is necessary to make up half the number of the players, because defenders and attackers are equal in number. The space around the rectangle is forbidden ground, called *jeru*, *jer'a*, *jerle*. Anyone running thither is out of the game (*jeruḡ, jer'ap, jerleḡ*). The thieves before attacking shout: *curḡuṭṭu!* or *curre ḡula ḡuṭṭu!* After having passed successfully all the cross-lines, evading their keepers, not being cut down (*curḡu*), i.e., touched by them, they have still to cross at the end the *dandika*, before they can steal the salt from the last compartment called *buluṭṭuḡu*. After having stolen it they must still make good their escape in passing safely again all the cross-line keepers. If one of the attackers, after having stolen the salt, makes good his escape, he shouts: *curkedaiṭṭu!* and his whole party shouts! *curgada!* or *curre ḡula ḡula!* and the game is won. The game then starts afresh, all the members of the attacking party who had been cut down in the former attack, reviving and taking part in the fresh attack. If, on the contrary, the one who has

curi

stolen the salt is cut down while trying to escape, all the other attackers die with him and the game is lost. Then of course aggressors and defenders exchange places and the former keepers become the thieves. The game is also lost if all attackers are cut down or otherwise out of the game before stealing the salt.

II. intrs., to play the game just described: *curunvatanako*, *curko unvātana*.

curi Nag. (Sad.) syn. of *leo'*.

curi-qandā (II. *churi*, knife and *dand*, stick) sbst., ltly., a knife-stick, i.e., a lance.

***curin**, **curil**, **curel** and sometimes *curin* in Nag. (Or.; Sad; II *churail*) sbst., the much dreaded ghost of a woman dying in childbirth or pregnancy before having actually given birth to the child. The belief in this kind of ghost is common to all the aboriginal tribes of Chota Nagpur and therefore the stories related about them vary pretty much. The following are the chief points in the Mundas' belief. The shade of a woman who died in pregnancy has an irresistible longing to return to her home. If she succeed in reaching it, she will take with her the child or person she loves best. For this purpose she will either strangle him or tickle him under the arms till he dies in a fit of laughter. Fortunately she can roam about only at night. Therefore the following measures are considered efficacious enough to

curin

prevent her from ever reaching her house again: Thorns are driven into the soles of the corpse, which is buried near the boundary line of the village, as far away as possible, and, when the burying party returns home they strew mustard seeds or some other kind of grain along the road, saying: "Pick up all these when thou goest to the house." It is believed that on account of the difficulty of walking caused by the thorns in the feet and the time spent in picking up the seeds, dawn will overtake her before she can reach the house.

Here then we have a ghost story of the wildest type, and it is no wonder that the popular imagination adds to the above details, caring naught about the contradictions implied. Some will tell you that, in order to increase the difficulties of returning home from the burial place, the eyelids of the deceased woman are sewn up, to prevent her from seeing, and that the feet are broken and turned round so that the heels are in front. Most people pretend having seen such a ghost at least from a distance. In fact any light, appearing suddenly in the dark, for which an evident cause cannot be immediately assigned is deemed to be such a ghost, because these ghosts never appear without having their mouths full of fire and exhaling it. There are however especially two classes of people who come into closer contact with them, namely, drunken people trying to

find their way home after a visit to relatives of another village where rice-beer was served up profusely. These are treated rather badly, the ghost throwing pebbles, sand, or dust into their eyes so that they can no longer see their way; sometimes it goes so far as to beat them and throw them on the ground. The second class are people, especially women, delirious with fever, who complain that some acquaintance of theirs, who died pregnant, comes to frighten them, even in bright daylight. Some pretend that these ghosts appear in the shape of sundry animals, especially cats, whereas others maintain that somehow or another they manage to reach their houses in day time, since they have been seen spinning at the wheel or working at the cotton cleaner or watching their surviving children. It is impossible now to say whether this strange belief is of Dravidian or of Kolarian origin. A fuller knowledge of all the widely spread branches of these two great families is required to answer this question.

It looks as if popular imagination had been at work trying to explain the *ignis fatuus*.

cur-inuṛ syn. of *curgadainuṛ*.

curin-sarjom-daru sbst., a large jungle tree closely allied to, but different from *Shorea robusta*, the sal tree. Its leaves are much narrower and crowded towards the ends of the branches. It is not mentioned in Roxburgh, Plain and Haines.

Lack of a perfect specimen of the flowers has prevented a more close identification.

cur-keseḍ trs., (1) to put one out of the game for the next attack, in *curgadainuṛ*, because he was still outside the rectangular figure when one of his party successfully stole the salt. (2) fig, syn. of *nirkeseḍ*, *keseḍbur*, to surround on all sides so as to prevent escape: *miad gutu-honre kulañle curkeseḍkka*, in a small patch of scrub jungle we entirely surrounded a hare.

curki (Sad) sbst., the smallest kind of basket, square and less than 4" broad: *tili buṛiako atako sonateṛ curkido*, it is the measure used by Teli women in selling puffed rice; *curkido honko inuṛateṛ*, enare *tala-selekaēte lā cauli kâ soaba*, it is a plaything for children, it does not contain more than one pound of rice.

curla (Sad; Or. *curilahlī*, armlet of lac, as worn by Sad. women) sbst., a black armlet made of lac and worn by women just above the elbow. Like *curi*, this word is used also trsly. and in the rilx. and p. v.

curna syn. of *turtur.aḍ*, sbst., a leaf-bud.

curna-g p. v., to bud: *curnalena*, *meromko jomkeda*, it has budded, but the goats have eaten off the buds.

curu-buru (Sad) var. of *cukuburu*.

curuḍ Has. Nag. var. of *cṛ* Has. Occurs also in *buluṛcuruḍ*, name of a kind of grass.

curuḍ-cêrê syn. of *urjimanḍa*, Has. and *biṛu* Nag.

cura-muru, kurumucu Nag.

(Sad.) syn. of *rapucipu* Has. I adj., crumpled, rumpled : *curumuru* kagaj sartaleme, flatten out the rumpled paper.

II. trs., (1) to rumple in the hand : kagaje *curumurukeda*. (2) to bruise a living being while holding it in the hand : simhon alom *curumuru* gojon.

curumuru-ŋ p. v., to get crumpled : kagaj *curumurujana*.

curumerutan adv., modifying *rika*, same as trs. : kagaj *curumerutane rikakeda*.

cura, cura-curia (A. *žrbha*) I sbst., a cupola, smth. shaped like a cupola, a tower : Turakukoŋ masjidre *cura* mena, on the mosque of the Mussulmen there is a cupola (or a minaret).

II. adj., cupola-like, fitted with a tower, in entrd. to *dugeŋugja*, which means only cupola-like : Sarwadare *cura* baŋgula mena, at Sarwada there is a tower.

III. trs., to put a tower on a building : ne orape *curacuruaŋ* ei ?

cura-ŋ p. v., to be built with a tower : Rancira roman girjaŋra baria *curuakana*, the Catholic church at Rancih has two towers.

curacurige adv., modifying *bai*, in the form of a tower, with a tower : *curacurige*ko baiakada.

cura, duki-cura (p. *shorbor*, wet)

I. adj., wetting the bed in sleep : *cura* hon, *dukicura* hon. Also used as adj. noun.

II. intrs., to wet the bed in sleep : ne hondo tisinae *curakida* (or *cura-*

jana).

cura-a, rflx. v., same meaning : *dukicuranjanae*.

cura-ŋ p. v., to get into the habit of wetting the bed : *dukicuranjanae*, enamente kar kirigtana.

cūri (II. *cūrī*, bangle-) I. sbst., a wristlet of women, flat, made of white metal or of coloured glass, in entrd. to *cūrla* which is black, made of lac and worn just above the elbow, and *thapā*, a heavy brass armlet worn just above the elbow or close to the shoulder.

II. trs., to put such a wristlet around a woman's wrist : *cūrtape*.

cūri-a rflx. v., to put such a wristlet on the wrist : *cūriam* ei kā ?

cūri-ŋ p. v., to get such a wristlet on the wrist : hansanaŋ babariae *cūriakana*, she has two wristlets on each wrist.

cūuri vrb. n., the number of wristlets put on : *cūuriko* cūrikja, hansanaŋa gegeleako tusinaŋia.

cūri var. of *cū*.

cūrkud var. of *cūrkud*.

cūru (II. *can*, ploughshare) I. sbst., a ploughshare fitted and tied in the split of a stick and used as a kind of crowbar to dig out tubers and roots : *cūrute* saliko urea, they dig out roots of the Morinda tinctoria tree with a ploughshare thus fitted.

II. trs., to fit a ploughshare in the split of a stick : pāl *cūru*me.

cūru-ŋ p. v., of a ploughshare, to be fitted on to a stick : pāl *cūruakana*, pāl dandomre *cūruakana*.

cūru (Sk. *cūr*, crest, top) adj.,

(1) of pigs, with pointed hind quarters, with thin buttocks, i.e., uncastrated : *cuṛu* *sukuriaṁ landi gojigena*. Also used as adj. noun : *enagako apia, cuṛu miṇḍ mṇaia* (2) of men, syn. of *eogo*, *combe*, with thin buttocks. Also used as nickname.

cuṛu Nag. var. of *cū*.

cuṛu-buluṁ Nag. var. of *cūbūluṁ* Has.

cuṛu-buṛu syn. of *baracbarai*.

cuṛu-cuṛu (Sk. *cūṛ*, crest, top) I. adj., with *būru, būṛgala, bed, ṭupi*, etc., pyramidally or conically pointed : *cūṛucūṛu būṛgala*, a building surmounted by a tower ; *Mogolkoṭ ṭupi cūṛucūṛugea*, a Mogol's hat is pointed. Also used as adj. noun : *cêrê cūṛucūṛuce dubukana*, a bird perches on the tower

II. trs., to make or put smth. into a point : *okonjido bede cūṛucūṛukeda* *okonjido taḍalekae ledenjana*, some have put on their turban in a point, some have left it open on top ; *būṛgala okosaṛeko cūṛucūṛua?* On what side of the building will they erect the tower ?

cūṛucūṛu-n rflx. v., to put on a pointed hat or turban : *bede cūṛucūṛu-jana*.

cūṛucūṛu-ṭu p. v., to be made into a point ; to be covered by smth. pointed : *bed cūṛucūṛuakana*, *bede cūṛucūṛuakana*.

III. adv., with or without the affs. *ange, ge, tan, tange*, into a point : *cūṛucūṛuange bedakana*.

cuṛuḍ-cuṛuḍ syn. of (') *cūḍcūḍ*, but the adv. may also take the form

cuṛuḍleka. (2) *cūṛuḍ, cūṛuḍ*, but it is also used adverbially with or without the affs. *ange, ge, ṭge, tan, tange*, also in the forms *cūṛuḍleka, cūṛuḍkencūṛuḍken*, pricking up the ears : *kulaḥ cūṛuḍcūṛuḍtane nirjada*.

cuṛu-ḍanḍom sbst., the handle or stick of the *cūṛu*.

cuṛuṁ-cuṛuṁ (Or. *cūṛukhāṁ*) I. intrs. impish, with or without *ḍuki*, to feel uncomfortable because in need of making water : *ḍuki cūṛuṁcūṛuṁ-jāṁa*.

II trs., to fill a leathern bag (generally a goat skin) with liquid : *ūṛṭalare ḍāko cūṛuṁcūṛuṁakada* ; *ḍate ūṛṭalako cūṛuṁcūṛuṁakada* ; *ūṛkasatanko tukuṁkeḷe eme roḷaḍāko cūṛuṁcūṛuṁea aḍko lakaca*, those who tan hides, first sew them bag-like, and then fill them up with water in which fruits of the *Terminalia chebula* have been macerated.

cūṛuṁcūṛuṁ-ḡ p. v., of a leathern bag, to be filled with liquid ; of liquid, to be put in a leathern bag so as to fill it : *ḍate ūṛṭala cūṛuṁcūṛuṁakana* ; *ūṛṭalare ḍā cūṛuṁcūṛuṁakana*.

cūṛuḍcūṛuḍtan, cūṛuḍleka adv., modifying *perḡ* or *aḷakar* : *cūṛuḍlekaḥ perḡkeda* ; *cūṛuḍleka aḷakar-jāia*.

cuṛuta, cuṛuta-bḡ sbst., a man who has a pointed head with a tuft of hair larger than a *cundt*, growing on it.

cūṭ, cūṭu var. of *cūṭ*, syn. of *bisī*.

**cutka-ḍuku, cutūka-ḍuku* (Or. *cūṭkā ḍukkhē* ; Sad.) slst. This

name is given to several diseases proper to women. They are distinguished in *dinda cutka*, the whites, which may affect unmarried women, and *duria cutka* which affects only married women after childbirth: (1) when the afterbirth does not take place, (2) when the afterbirth having been expelled, blood coagulates in the womb, which according to the Mundas happens through cold. To expedite the afterbirth, roots of *aurhā*, *Mirabilis jalappa*, are suspended on the woman's neck. To prevent the coagulation of the blood, only hot food and drink are allowed. When coagulation takes place nevertheless, the Mundas treat it by hot fomentations followed by shampooing. For this hot fomentation they use a layer of cowdung 3" thick, enveloped in leaves of *palati*, *Calotropis grisea*. This they heat by applying on to it a red-hot *cutka*.

cutka-urui, **cutūka-urui** sbst., puerperal fever. This the Mundas treat by lotions for 2-3 days with a decoction of the roots of *gurundūbā*, *Hiptage madablota*, Gaertn.; *Malphigiaceae*. When only a small quantity of these roots is available, they are crushed, mixed with water and smeared all over the body. This fever, like other fevers, is also treated with the bark of *rukindaru*, *Soyimila febrifuga*.

cuŋa (II. *colī*, topknot, top) I. sbst., (1) the top or crest of a hill, ridge, embankment, or straw stack: *bandae tolkena*, *ena begar*

cutatee *hokakeda*, *marau da tebi-lenci misaregee dopanakeda*, he threw up a weir and left it without a crown; when heavy rain came on, the whole was carried off in one day. (2) the topknot of Hindus, a tuft of hair left to grow on the top of the head, and then tied at the end with a small knot so that it falls down like a little tail. This kind of head-dress has spread much during the last decades among the Mundas. (3) the long ends of rope by which the carrying net hangs from the pole. (Pl. XVI, 2): *baja ora cuta soben konagate baiakana*, both the carrying net and its long ends have been made from aloe fibre.

II. trs., (1) to make, or put on, the top or crest of smth.: *apipe cuta-keda ei?* Have you finished raising the rice-field ridge, top and all?

(2) to make the long ends of the carrying net of a certain material; to use a certain material for the long ends of a carrying net: *sikuar konagate cutaime*; *konaga cutaime*.

cuta-g p. v., (1) to get crowned with a top or crest: *busu maeare cutaakana*, *da kā soroleka*, on the stack the straw is crowned with a top so that the rain cannot penetrate.

(2) to get or have a topknot: *cuta-akanae*. (3) of the long ends of a carrying net, to be made: *ne sikuar baemte bajaakana*, *ruṇabaarte cutaakana*, the carrying net is made of *Ischaemum* twine, and the long ends of *Bauhinia* twine.

cuŋa syn. of *pallu*, spare, unoccupied: *cuta ora*; *cuta uri*.

cuța

cuța var. of *cîța*.

cuți var. of *chui*.

cuți (II. *coți*) I. sbst., the top, the summit, the highest point of smth., the extremity: 'cuțire cîrî dubakana; cuțire tolakana. Occurs in the epds. *argucui*, *daracui*, *marârăcuti*, *lărcui*.

II. trs., (1) to attach near the extremity: subajana, *cuțingeme*, it is tied too low, tie it somewhat nearer the extremity. (2) to cut or reap too near the top: subare mărpe, alope *cutia*; purape *cutijula*, subangre irepe, busu hundjoka. (3) to place in a certain direction v. g., in buildings, the upper part of a timber: jaagi kosarebu *cutia*, kosarebu suba? How shall we turn the timber on the roof? The thinner and the thicker extremity on which side respectively?

cuti-n rflx. v., to climb to the top: daru detanre alom *cutina*.

cuti-q p. v., meanings corresponding to the trs.: *cutiakana*, subangeme; iqre pură *cutijana*, enamente busu kă hundijana; sinagiturqate jaagi *cutiakana*.

cuticui adv., same meanings; excepting the third: *cuticui*ko irkeda, makeda, tolkeda; ară *cuticui*ko siqbarakeda. Also modifying *lelq*: lătkunța talaore *cuticui* lelqtana, the post planted in the middle of the tank is nearly submerged, only the top is visible.

Cuția and Cuția-Purti var. of *Cuți* and *Cuți-Purti*.

cuți-cuți var. of *colqcoțq*. (Not

cuțu

to be confounded with *cuticui*, adv., under *cuti*).

cuți-qa syn. of *mutulqata*, sbst., the upper front teeth, the upper incisors.

cuți-kanăsul, cuți-kañsil, sbst., the four feathers at the extremity of a bird's wings.

cuți-kațate adv., with *tiqqu*, on tiptoe: *cutikațate* tiqquakana.

cuți-kañsil var. of *cutikanăsul*.

cuți-koto sbst., the top branch of a tree: kăñ *cutikotore* tukaakada.

cuți-lacore, cuți-mocare adv., on the tip of the tongue: nekan kajiko inia *cutilacoregea*, he is prone to say such things; Anagraji kaji inia *cutilacoregea*, he speaks English fluently.

cuți-mulire adv., in the crown of the tree. In songs it is spelt *cutumulure*.

cuți-nata sbst., distant relationship, including the second-cousins and practically the whole sept, in contr. to *subanata*, close relationship: kupulkoq *cutinature* arandi baiua, mendo purasa kakoqtana, marriage with a distant relation by marriage is allowed, but is not customary.

cuți-puq sbst., a cup made of leaves pinned together, rectangular in shape, with, at each end, a leaf that sticks out and is used as a handle.

cuți-sarsar sbst., that part of the finger or toe nails which can be pared.

cuțkani var. of *chukani*.

cuțki, cuțuki var. of *choțki*.

cuțu (H. *cūtarī*; Sad. *cuția*)

cuʔu

sbst, a mouse. Note the sayings: oʔre *cuʔu* paikitan, etar m pa'aintan, in thy house the mouse dances the sword dance, (i.e., thou art very poor), and elsewhere thou art very hard to please; inia oʔarelo *cuʔu* bida asitana, in his house the mouse asks to take leave, i.e., he is very poor. Three kinds of mice go by the name of *cuʔu*: (1) *oʔgeʔu*, the house-mouse, with a dark coat, the body about 2" long, and a long tail. (2) *paʔcuʔu*, a field mouse, of a lighter colour, same size, but with a shorter tail. (3) *tumbacuʔu*, a field-mouse short-legged and long-bodied. Other small rodents are: *iraʔu*, the harvest-mouse; *lutu*, a field-mouse, the tail of which is shorter than that of *oʔgeʔu*, and which puts stones around the entrance to its hole made straight down into the ground; *siaʔ oʔoʔeʔ* and *siaʔ ketet*, both living on trees. All these are about the same size as *tumbacuʔu*.

cuʔu-y p. v., occurs in the idiom: ne oʔre kũbko *cuʔu kama*, there are a lot of mice in this house.

cuʔu used jokingly instead of *lutu*, which see.

Cuʔu (Sad. *Cutia*) sbst, one of the clans of the Munlas. See *li'u*.

cuʔu baʔuli, *cuʔu bardoliʔ*, *cuʔu ba.ʔul ʔ* sbt, *Pipistellus abramus*, the Pipistrelle, the smallest kind of b.t., the body of which is the size of a mouse, in contrd. to *kumbardu.ʔ* and *saʔbardu.ʔ*.

cuʔu-bili var. of *cutubili*.

cuʔ -bode, *cuʔu borej* var. of *cuʔu-*

cuʔu-med-hasa

duʔu, oft n also applied to *cutubili*.

cuʔu gatuʔed ipil sbst, the star which holds the pinned mice, the larger and more southern of the three stars in Orion's dagger.

cuʔu ipilkin sbst, the two mice stars, the two smaller stars visible in Orion's dagger.

cuʔu-lutur sbst Four plants go under this name: (1) syn. of *naʔisokod*, *Crotalaria prostrata*, Roxb.; Papilionaeae,—a diffuse herb with slender stems, yellow flowers and turgid pods. (2) syn. of *haruʔa jate*, *haruʔa ʔitusuʔa*, *Cissampelos Pareira*, Linn.; Menispermaceae,—a climbing plant with generally peltate leaves. The root is one of the component parts of the ferment used in brewing rice beer. It is also used medicinally against stomach-ache, diarrhoea, especially against infantile diarrhoea. For this purpose the root is ground and mixed with water. (3) in Has., *Ipomoea Pes-tigidis*, Linn.; Convolvulaceae,—a twiner with hirsute stems, leaves deeply palmately 5-9-lobed and rose flowers, one inch long, in dense heads. (4) syn. of *hurli*, *Ipomoea eriocarpa*, Br.; Convolvulaceae,—a twining herb with oblong-ovate leaves and small, white, axillary, wide-tubular flowers. The root, ground and mixed with water, is given as a drink to children who suffer from *paʔu uru*, fever every other day.

cuʔu-med-hasa, *kaʔea-med-hasa* sbst, a kind of clayey earth interspersed with eyes of black earth.

cuțu-mulure

cuțu-mulure poetical var. of *cuți-mulure*.

cuțu-națgăli, cuțu-națgăli (Or. *nări*) syn. of *găli*, sbst., an oblong kind of ring or loop made of raw buffalo hide, which keeps the *națgăli* attached to the *esandî* or shaft of the plough, and thus to the yoke, (Pl. XIII, 6). The two rope ends called *gălibașar* and attached to the end of the *cuțunațgăli*, are passed crossways around the shaft, thus attaching the loop of buffalo hide firmly to it. The loop itself is slipped on to the shaft after the *națgăli* has been slipped in, so that the loop of the latter passes under the shaft whereas that of the *cuțunațgăli* passes on its upper side and thus prevents the *națgăli* from being pulled off by the oxen,

cûiken

(Pl. XXXIX, 3 and 4).

cuțu rapă ipilko sbst., Itly., the mouse roasting stars, the Pleiads.

cûâ var. of *cua*, *cuaă*.

cûâ Nag. (Sk. *cū'ân*, spring at bottom of a ditch; II. *cuhā*, small well) syn. of *darî*, *sud*, I. sbst., the village spring.

II. intrs., to make a village spring: *netărebu cûăă*.

cûă-g p. v., imprsl., of a village spring, to be made: *ne sokerare bartă cûăăkana*, in this dell there is a village spring in two places.

cûi-cûi, cûi-cûi (Or) used of the repeated squeaking of one mouse or the squealing of one child, and constructed like *căăcûi*.

cûiken, cûiken adv., modifying *ra*, of a mouse, to squeak once.

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